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EXTRACT FROM SPEECH OF SEN. SHERMAN AT CANTON, OHIO.

But the material question is, *whether it is just for us to exclude persons* from the elective franchise, *merely because they are wholly or in part of African descent.* Is such an exclusion founded upon reason or justice? Should they, without any other reason, be excluded from all political rights, the most sacred of which is the right to vote? They have property to be taxed, and are subject to our laws. Every burden imposed by the State upon other men they must bear. They are subject to military duty, are punished for crimes and offences, and are amenable to all your State, county and municipal corporations. They have families to support, and are governed by the same affections, passions and necessities to which you are subject. They were born on our soil, and have no other allegiance or country than our own. They are educated at our schools, and can testify in our courts. They are few in number, and could not, if they would, combine to jeopardize our institutions. They were allowed to vote in all the original States, except South Carolina, and no evil ever resulted. It is a well-known historical fact that some of the most eminent statesmen of the South owed their election to free negro votes. In Ohio all nearer white than black have always been allowed to vote. Under this unjust discrimination trustees not specially skilled in color have been bothered to decide whether a voter was nearer white or black, and generally decided it according to the complexion of the vote and not the voter. They are not excluded by any Christian nation in the world but ours. In Great Britain, France, Prussia and Italy elections occur more or less general in character, and in none of them are men excluded merely for the color of their skin. Our American system of elections is slowly revolutionizing the world, and yet no nation has adopted our exclusion of persons of African descent. The truth is, it is based upon a narrow prejudice of caste, not founded upon reason or natural laws, but the offspring of the same intolerance and bigotry that excluded the Israelite from all participation in the government of the Egyptians. They are not willing to exclude either ignorant or intelligent rebels. They welcome to their embrace men whose hands are yet red with the blood of our kindred. It is only a "nigger" they would exclude. It is nothing to them that the nigger has fought for our country, has been wounded in our service, is intelligent, sober, industrious; he is a nigger, and therefore must have no voice in public affairs. I am far from admitting that there is such a marked inferiority among the colored people of Ohio as our Democratic friends assert. There are worthless characters among them, but through what a terrible process have they passed for forty years. Rejected, depressed, excluded from most employments of life, excluded from schools, and even from churches devoted to the worship of Almighty God; without political rights, at times without protection, either by law or public opinion; the same prejudice that divides the Chinese and Hindoos into caste; the same that makes an Asiatic regard all Europeans as barbarians; the same feeling of pride and intolerance which enables an aristocracy in Great Britain to exclude the laboring classes from all voice in the government. We owe it to our character as American citizens, to free ourselves from such prejudices, and to be just to those who are born on our soil, share in our burdens, and are only different from us in that their ancestors came from a different part of God's world than ours did.

PREJUDICE AGAINST THE NEGROES.

What reasons do our Democratic friends give for keeping up this ban of prejudice against the colored race? The real reason, I imagine, is because they have no hope of getting the darkeys to vote with them. But they tell us negroes are not intelligent enough to vote. And yet they do not propose to base voting upon intelligence. They do not ask to exclude those who cannot read or write. They do not ask us to exclude persons who cannot understand our language, and yet, with all these terrible disadvantages, it cannot be said that they are so ignorant as to be unfit to share with all other men in the right to govern themselves. Take off the ban of prejudice, give them an equal chance, and then make the comparison. They say that the negro was enslaved in his own country; that Africa has never produced great statesmen, poets or mechanics. Well, if that argument is good, it ought to apply to families as well as races. Would it be fair to exclude a man from high office because his ancestors have lived for centuries of civilized society, and not one of them has left a name? Our own race has been groping its way upward so slowly that we cannot set ourselves far above other men, without the same presumption for which we sneer at the Chinese. All races are descended from the same stock, if we can believe the Bible, except Nasby's. All differences are the result of climate and opportunities of civilization. Even if our race is better than the negro race, that is no reason why we should deprive them of equal rights. It is only another reason why we should give them equal chance with us.

WHY THE BLACK MAN SHOULD VOTE.

And, fellow-citizens, there are special reasons why we should allow the colored people to vote in Ohio, and why the Republican party, which has been the bulwark of our country during its recent history, should cheerfully extend this right. Their exclusion is the remnant of the barbaric influence of slavery, and should fall with the rest of the infernal system. But for slavery it would never have existed. The word "white" was inserted in the Constitution of 1802, because the framers of that Constitution being mostly from slaveholding States, were anxious to exclude from the State negroes who are debased by slavery. Ohio was among the first to exclude negroes from the right of suffrage, and this was soon followed with an infamous code of black laws. This code was repealed by general consent, and all that is left of it is what will be stricken out by this amendment. As Ohio of all the new States took the lead in a wrong, it should be the first to retract it. We have borne our share in the struggles and sacrifices by which slavery has been expurgated from our system. In this great and good work we have trampled under foot the social habits and customs of millions of people. Let us not rest until we have completed our work by restoring to the few colored people among us, their natural right to participate in their own government. And we must not forget that during our war, the colored people of Ohio have fairly won their right to vote. Long before public opinion justified the formation of negro troops in Ohio, they formed companies in Ohio and joined Massachusetts regiments. Before the war closed more than their ratable proportion of males entered the service and behaved gallantly. Now, when you are excluding from the privileges of manhood the sneaks who fled to Canada to avoid serving their country, can we do better than to put in their stead men who, without hope of office, without any of the honors of military service, without even the recognition of the State of their birth, voluntarily assumed the hazard and danger of the strife? Can the body of our people, whose country has been saved from deadly peril, whose property has been protected by the heroism of soldiers, white or black—can they go with good heart to the polls when a wounded black soldier looks wistfully but in vain to share the same high privilege of an American citizen? Can we refuse him the same means of protecting his wife, his family, his kindred, that we cherish for ourselves as our most precious legacy? No, fellow-citizens, this question is settled. When we were drawn to the necessity of employing negro soldiers, we were bound to give them votes. In the language of an American General, when they drop the musket you cannot withhold from them the ballot.

CONSISTENCY AND JUSTICE DEMAND IT.

Again, fellow-citizens, a decent consistency demands it of us. We have through your Representatives in Congress, for high national purposes, prescribed negro suffrage for the South as one of the conditions of representation. Can we refuse it at the North? After the gravest consideration, we saw no safe basis of reconstruction in the South except general suffrage, white and black. I may speak of our reasons hereafter, but now we have the simple fact that we, with the will and power of a conqueror, engrafted upon the registry of votes 700,000 black men who had recently been slaves. We did it to secure for ourselves and for the whole country a broader and more loyal basis of government, and to secure us against future wars and rebellion. Shall we now, when the question affects our own registry, refuse to insert 7,000 men of the same color, men who were born among us, who have always been free, who are far more intelligent than the new citizens of the South, and very many of whom have fought our battles with courage and fidelity? I can only say, my fellow-citizens, that if I thought the people of Ohio could be guilty of so grave an inconsistency, so grave an injustice, I would not represent them with that faith and confidence it has been my pride to feel for them. The logical consequences of the great events through which we have passed is to broaden the elective franchise, to strengthen the National government and to harmonize it with the principles laid down in the Declaration of Independence. This amendment tends in the same direction, and I beg of you to do as you have done during the war, to disregard the sneers of a party that lives upon petty prejudice. Let us do an act of justice worthy of the great Republican party, by engrafting in our State Constitution the general principle, that whether a man be rich or poor, white or black, learned or ignorant, he shall stand equal before the law in rights, privileges and immunities.

COLORED EDUCATION IN VIRGINIA.

Richmond Correspondence of the N. Y. Tribune.

If there is one indication more happy than another that the nineteenth century is a remarkable one in the history of civilization, it is the wonderful progress of colored education in the South. As an instance of the progress of colored education, I am enabled to give some interesting statistics of the schools in Virginia, more particularly those immediately located in this city, together with some facts and particulars that will show how eminently successful the efforts of those who have been intrusted with this duty have been. From a tabular report before me, giving the number of schools in each city and county in the State, and the whole expense of tuition, I can state that there are now in operation 221 schools, having 272 teachers, who preside over nearly 17,000 colored scholars. The expense of such a considerable system of education in all its extended branches and ramifications has been a good deal augmented by the necessity of new buildings and all the paraphernalia, including desks, seats, and utensils required to carry on schools, but including the amount paid for rent of houses, salaries of teachers, and all other incidental expenses, the whole amount paid averaged about $8,000 per month, which, considering the great advantages accruing, and the enormity of the enterprise, is moderate in the extreme. The amount annually expended on colored education, in the State, can be estimated at $100,000, a great portion of which is contributed by societies in the North, the remainder being furnished by the Freedmen's Bureau.

The schools in this city are now closed for the season, and by the following statements it will be seen that there are over 3,000 daily colored scholars here, and 43 teachers, some of whom are also colored. For convenience and the more perfect management of these schools, the city is divided into four educational districts, each embracing a nearly equal share of the population. The First District lies west of Third street, including two portions of the city known as Oregon Hill and Sidney, and has two schools, one of which employs seven teachers, with an average attendance of about 500 scholars—260 male, and 240 female. The interior of this school presents a neat appearance, with suitable arrangements, the scholars being well clad, cleanly in their persons, and diligent in application to their lessons. They are taught reading, writing, arithmetic, grammar, geography, and the history of the United States. A large portion of the expense of this school is defrayed by an association in Boston, Mass. The remaining school in this district is located at a church; it had three teachers, an attendance of 210 scholars, 90 of whom were males, and 120 females, and the support of which is principally derived from the New York Home Missionary Society.

The Second District comprises that portion of the city lying between Third and Tenth streets, and has also two schools. The first of these employs six teachers, who are paid by the Association for the benefit of freedmen of New York. It has a daily attendance of about 500 scholars, 270 of whom are males and the remainder females, ranging between the ages of eight and eighteen years. The second school in this district is small, having only 150 scholars of both sexes, and is principally sustained by the Protestant Episcopal Church of New York.

The Third District includes all of the city lying between Tenth and Twenty-third streets, and is probably the most thickly populated of all, though the attendance here is not so large as at the schools of either the First or Second District. The principal support of these two schools is furnished by the Home Missionary Society of New York. The first has an attendance of 340 scholars—150 males and 190 females—who are taught by two principal teachers, and five assistants. The other school in this District is called a "High School," which is under the management of two principal teachers and one assistant, with an average attendance of 100 scholars of both sexes. Here the higher branches of literature are taught, and the graduates of the other primary schools are finished.

In the Fourth District, there are three schools. This district embraces all that portion of the city lying east of Twenty-third street. The principal school is one in which colored scholars are fitted for teachers, and is designated "a normal school," under the direction of the local clergymen. Each of the schools in this district has an average attendance of about 150 scholars, all of whom are progressing rapidly in their studies.

A visit to these schools amply repays any person for the trouble; the strictest order is maintained, the scholars all look neat, and are attentive; and after witnessing an examination of a class one cannot fail to be impressed with the remarkable degree of intelligence evinced, and extraordinary advance made in their studies in so short a period. The scholars are for the most part regular in their attendance, but few neglecting the opportunities afforded them, and from the above it will be seen that over 3,000 colored children were taught during the past year in this city, the average expense of which was over $2,000 per month, which was contributed from the various sources above mentioned.

Iowa Politics—Impartial Suffrage.—Iowa has a session of her Legislature the coming Winter, and one-half the Senate and entire House are to be chosen in October next. This Winter the question of negro suffrage will be submitted by the Legislature to the people for their ratification. At the last session, two years ago, it was acted on favorably by the Legislature, and referred to the approaching one for approval, when, if so approved, the question will be submitted to the people. Two years ago this was one of the issues of the campaign, and will be again this Fall. There will be no doubt of the result. The issue triumphed two years ago, when the people were less prepared to accept it than now.

Statistics of the colored schools in Virginia show that nearly 17,000 scholars are enrolled, the annual expense of whose teaching will be about $100,000. In Richmond 3,000 colored pupils receive instruction from 43 teachers, some of the latter being also colored. The scholars are regular in attendance, eager to learn, faithful to the requirements of the schools, and give good promise of becoming intelligent and worthy citizens.

RECONSTRUCTION.

CONFLICT OF AUTHORITY IN NORTH CAROLINA.

Wilmington, N. C., August 20.

The *Journal*, of Saturday, says: "We learn that United States Marshal Goodhue, acting under order from Washington City, has ordered Deputy United States Marshal Neff, of this place, to execute the process of the Circuit Court of the United States, heretofore stopped by order of the military, with instructions to forward the name of any officer interfering in order that he may be prosecuted under the Criminal law of the United States. Col. Frank, the Post Commander, acting under orders from the District Headquarters, has again interfered to prevent the execution of the process as being in violation of General Order No. 10."

PUNISHMENT OF A STEAMBOAT CAPTAIN FOR REFUSING TO CARRY A COLORED FEMALE AS A CABIN PASSENGER.

Washington, August 20.

The following order was received in Washington to-day:

Headquarters Second Military District,
Charleston, S. C., August 17, 1867.

General Orders first. Before a Post Court, convened at the Citadel, Charleston, S. C., July 30, 1867, pursuant to authority from these headquarters, and of which Brevet Brigadier-General A. B. Clitz is President, was arraigned and tried W. F. McNelty, Captain of the steamer Pilot Boy.

Charge—Violation of paragraph eight, General Orders No. 32.

Specification—In this, that W. F. McNelty, Captain of the steamer Pilot Boy, did refuse to grant a first-class ticket and passage to Miss Frances Rollin, from Charleston to Beaufort, S. C., on his steamer, because of caste or color.

All this at Charleston, S. C., Monday, July 22, 1867.

Plea—Not guilty.
Finding—Guilty.
Sentence—To pay a fine of $250.

The evidence in this case shows that on July 22, 1867, the complainant, a respectable female, was, because of her color, refused a cabin passage by the accused, who is the Captain of the steamer Pilot Boy, a boat plying as a common carrier between ports in this Military District.

It was conceded on the trial that a general rule enforcing this discrimination had been maintained on board the boat commanded by the accused.

The guilt of the offender in thus wilfully disregarding the provisions of paragraph eight of General Orders No. 32, prohibiting such unlawful distinctions, is confessed and proved.

So long as the laws imposed civil and political disabilities because of servitude or color, common carriers were permitted to enforce the same discrimination among passengers. Such disabilities and usages have ceased with slavery to have any legal sanction whatever. Whatever belongs of common right to citizens, they must be protected in, and as necessarily follows the recognition of the blacks as citizens, they must be protected in whatever of common right belongs to them. The obligation of a common carrier is defined by jurist authority as follows:

"If he carry passengers he must receive all who offer and treat all alike, unless there be actual and sufficient reason for the distinction, as in the filthy appearance, dangerous condition, or misconduct of a passenger."—*Parsons on Mercantile Affairs, page* 207.

The observance of this rule has been enjoined by orders from these headquarters duly published for the information and guidance of all concerned, and violations of the regulation thus established must be appropriately punished.

By command of Maj.-Gen. Daniel E. Sickles.
[Official.] J. W. Clous,
Captain Thirty-eighth U. S. Infantry, A. W. C. and A. A. G.

ORDER OF GEN. SICKLES IN THE CASE OF CONVICTION OF CERTAIN CITIZENS OF NORTH CAROLINA FOR WHIPPING A NEGRESS.

Washington, August 20.

A copy of Maj.-Gen. Sickles's order, No. 25, dated Charleston, August 17, has just been received in Washington, by which it appears that certain parties, citizens of North Carolina, were tried before the Post Court of Plymouth, in that State, on the charge:

1st. Of riotous conduct, one specification and charge.

2d. Of assault and battery, specification: the following is a copy of the specification common in substance to all the cases except that of Saunders: "In this that the said defendants did in accordance with the decision of an unlawful assemblage of persons at or near Harmon's Cross Roads, take one Phillis Ruffin, colored, from a school-house to some woods near by, where one hundred and forty-six lashes, more or less, were inflicted upon her person, and that said defendants did inflict a portion of said blows or lashes." The defendant Saunders was found guilty of assault and battery in whipping a negro girl and boy, and sentenced to be confined at hard labor for one month and pay a fine of $20. The remaining accused were found guilty by the Court and sentenced respectively as follows:

Abram Jenkins, Justice of the Peace, guilty of the specification to the second charge, and guilty of aiding and abetting the assault and battery, was sentenced to be removed from his office as magistrate, confined at hard labor for one month, and pay a fine of $25. Six other parties concerned in the same transactions were severally sentenced to one or three months' confinement at hard labor, and to pay a fine of $15 or $25. The order concludes as follows:

The evidence in the foregoing cases discloses a deed of lawless and inhuman violence. It appears that a daughter of one of the prisoners having attempted to beat a young colored girl, met with resistance, which became successful, and resulted in the chastisement of the white by the black. This unlooked-for reversal of a long accustomed relation filled the neighborhood with consternation and rage. Couriers passed to and fro from farm to farm, inflaming the temper of the people, and concerting measures to produce a terror among the negroes. A meeting of citizens was convened at a school-house near the residence of the parties; the accused was among those assembled. The magistrate, Jenkins, was invited to lend the sanction of his presence and did so. Phillis, the young freedwoman, was sent for and dragged before this self-constituted conclave of angry men whom she had been accustomed from infancy to call masters, some of whom she now heard urging her incarceration, while one swore she should be hung, and all agreed that she must be imprisoned or whipped. The frightened girl exclaimed that she would rather be whipped than go to jail. This was taken for the expression of assent, which they desired. Some sort of writing was drawn up, called an indenture, by which Phillis, having signed it, was made to bind herself as an apprentice to one Mrs. Harmon, who thereupon consented that her so-called ward should be flogged. Quite enough was thought to have been thus conceded to the mockery of legal formalities, and the impatient assemblage, consisting of all the prisoners, who have been convicted, except the magistrate, hastened to execute the penalty awarded. Phillis was conducted into an adjacent wood, where at a spot some sixteen yards remote from any road she was halted and told to take down her dress; she not obeying with alacrity, one of the prisoners snatched it from her shoulders. Stripped to her waist, except of her chemise, she was then whipped by five of these men in succession, by whom, according to the testimony of one of them, one hundred and twenty-six lashes were inflicted upon her half-naked body with rods three feet long and one-half to three-eighths of an inch thick. Her garment was cut through and through; blood run from the wales raised on her lacerated back; one gash in her flesh, three days after, showed four inches in length; the heavy blows fell upon her person at random; she was pushed; she was pulled; she was kicked in the abdomen, till at last it seems that one of the accused, an applauding by-stander, not utterly insensible to the sufferings and sex of the wretched victim, was so far touched by the spectacle of her torture that the cry was wrung from him, "Boys, don't hurt her breast." Having satisfied their savage vengeance, her tormenters, fatigued by their exertions, withdrew; not, however, without considering the proposal of one of the number to return and give her ten lashes each to stop her screaming. Finally the poor child, wounded and groaning, was permitted to make her way to the house of her mistress, where for days she suffered, scarcely able to crawl to her unremitted task, or even to wear her clothes without pain. In the revolting crime thus briefly outlined, all of the prisoners are shown to have been eager participants. In the interest of outraged justice, it is to be deplored that the perpetrators have been adjudged to undergo punishments so inadequate to the enormity of their offence. The proceedings and findings are approved, and, in view of the delay which would result from revision, the sentences are approved, and the common jail at Plymouth is designated as the place of confinement. The commander of the post of Plymouth will see that the sentences are executed.

GEN. GRANT AT THE SOUTH.

Of the estimate formed of Gen. Grant at the South, by his recent acceptance of a post in Mr. Johnson's cabinet and concurrence in the President's views, an extract from the Columbia (S. C.) *Phœnix* of the 18th inst. may enable the reader slightly to judge:

Whether the South will have any participation in the next Presidential election is more than any human being can tell just now. But it is well to note the signs of the times in relation to the matter, and that our people should be kept posted up, so that, if the opportunity should be presented to them, they may, to some extent, be cognizant of political movements.

One of the most significant indications of political tendencies is to be found in the fact that the Mobile *Times*, a genuine conservative journal, has nominated a "Union Conservative ticket" for the Presidency and Vice-Presidency of the United States. Its candidates are Gen. Ulysses S. Grant for President and Senator W. P. Fessenden for Vice-President. The term "Democratic" is dropped, and "Union Conservative" substituted. And the change is a good one. The Northern Democrats have no claim as a party to the unreserved support or adhesion of the Southern conservatives, and for the latter to support a party (if they should ever get in a position to do so) whose success is extremely doubtful, would be a sacrifice which the Democracy of the North has no right to expect. They have no claim of gratitude upon their former allies in the South, for they made common cause with the power which brought the latter into her present miserable condition. They abandoned the cause of State rights, for it is not to be denied that the cause was one of the most prominent in the late sectional struggle.

It is, then, the part of wisdom on the part of the Southern people not to place any confidence in the remnant of the once powerful Democratic party of the North. It is powerless to accomplish any good as a party, and it would be merely wasting any political strength the South may have in the future to attempt to bolster it up. The honest restoration of the Union, and the support of measures for its preservation, are the only prominent issues of any value now to the Southern people. To attain these and kindred incidental measures, there must be a union or combination of conservative men throughout the country, under the lead of some prominent man. Gen. Grant may be their chosen representative, and to him we are disposed to believe the people of the South—the conservatives we mean—would have no objection, for there is but little doubt he would be mighty to aid in the restoration of our distracted nationality.

MARYLAND.

THE WORK ACCOMPLISHED BY THE CONVENTION

The Maryland Constitutional Convention has adjourned, having adopted a Constitution for that State which is to be submitted to the vote of the people on Wednesday, the 18th of September, and, if ratified, will go into effect on Saturday, the 5th of October. The general elections will take place, as usual, on the first Wednesday after the first Tuesday in November.

Among the important features which have heretofore had no place in the organic law of that State are: The provision inserted in the legislative article "that no person shall be deemed incompetent as a witness on account of race or color, except hereafter so declared by act of the General Assembly;" the absence of any religious test, except belief in the existence of God, moral accountability to Him, and a condition of reward or punishment in this or the world to come; in the qualifications for witnesses, jurors, or the holding of office; and the prohibition against retrospective or expurgatorial oaths of any nature whatever.

In the declaration of rights the following important clause is inserted:

Art. 44. That the provisions of the Constitution of the United States and of this State apply as well in time of war as in time of peace, and any departure therefrom, or violation thereof, under the plea of necessity, or any other plea, is subversive of good government, and tends to anarchy and despotism.

It is further provided, that under no circumstances whatever shall the Legislature pass any law suspending the privilege of the writ of habeas corpus.

The Convention fully recognizing the destruction of slavery, has inserted in the declaration of rights the following article:

"Slavery shall not be re-established in this state, but, having been abolished under the policy and authority of the United States, compensation, in consideration thereof, is due from the United States."

The latter of which final clause, we trust, will receive the little attention it merits from the voters of Maryland and the General government.

The Truth Concerning Gen. Howard.—The anticipated removal of Gen. Howard has given rise to various rumors concerning his administration of the affairs of the Freedmen's Bureau, the latest and most prominent of which was published in an evening paper yesterday, to the effect that part of the purchase money of the Howard University estate was taken from the funds accruing from the unclaimed bounty and back pay of colored soldiers from Virginia and North Carolina. This, as well as the statement that he had made a large amount of money by the purchase of his estate, is utterly unfounded in fact. The facts are simply as follows: Some time since a fund was started, by subscription from parties at the North, to establish a University for the benefit of the freedmen. A board of trustees was duly organized, of which Gen. Howard was made President. The estate in question was purchased, and a large share of it, not being required for the purpose intended, was offered for sale. In order to facilitate the disposal of this surplus, Gen. Howard was induced to purchase a few lots, which he acquired precisely on the same terms as any other purchaser. Our cotemporary has doubtless been imposed upon by the parties from whom his statements were derived, and all statements calculated to damage Gen. Howard should at this time be received with great caution. The reason is obvious. There are reasons of policy which have determined the President to remove Gen. Howard. He is an obstacle to the President's plan of Reconstruction. But it would scarcely be prudent to allege this as the cause for the removal of so popular an officer; and in order to diminish the odium of the measure, it will be necessary to prepare the public mind by undermining his reputation—a favorite plan of attack with the supporters of "my policy," but one so much used of late that the public are becoming familiar with it, and its efficiency is thus happily neutralized.—*Washington Chronicle, Aug.* 22*d*.

Employment of Freedmen in Washington.—We learn that Major-Gen. Howard has made an arrangement with Gen. Michler, Superintendent of Public Buildings and Grounds, for the expenditure of some $5,000, under Gen. Michler's superintendence, in furnishing labor to colored people upon the public works. The sum above named is the balance of a sum contributed by benevolent parties at the North to supply aid and employment to colored people. The colored laborers under this appropriation will be set at work upon the improvement of Virginia-avenue, at the point where the ravine crosses it at Eleventh-street east. As Gen. Michler furnishes the horses and carts, the sum above mentioned will serve to make a very important and much needed improvement upon the principal and most direct street leading from the Navy-yard to the Departments. From the fact that this avenue has never been properly improved, the travel between the Departments and the Navy-yard is now sent a very circuitous course, and up the steep grades of the Capitol Hill.—*Washington Star, Aug.* 16.

IMPARTIAL SUFFRAGE CONVENTION IN DELAWARE.

The following call, signed by about two hundred citizens of Delaware, has been issued for a Convention to select delegates to the Border State Impartial Suffrage Convention at Baltimore on the 12th of September next:

To the friends of Equality in Civil and Political Rights:

The Republican Union State Convention of Maryland, which met in Baltimore on the 14th of May, adopted unanimously the following resolutions:

Resolved by the Republicans of Maryland assembled in Convention, That we reaffirm our demand heretofore made for the recognition by law all over the country of the entire equality of all American citizens in all civil and political rights, without regard to color.

Resolved, That we call upon the Congress of the United States to carry out the principles of the Declaration of Independence, and the power given by the Constitution and its present amendments to abolish all legal distinction on account of color, and to give the suffrage of the Sumner-Wilson bill at the earliest possible moment.

Resolved, That the Convention invite the Republicans of Delaware, Maryland, West Virginia, Kentucky, Tennessee and Missouri, to send delegates without respect to color, to meet in Convention in Baltimore on ——, to advance the interests and cause of manhood suffrage, and to demand of Congress the passage of the Sumner-Wilson bill; and we direct the Central Committee to take steps to carry out this resolution, and fix the day of the meeting of the Convention.

The Executive Committee of the Republican Union Party of Maryland, in accordance with the third of the above resolutions, have invited the Republican Union party in the States of Delaware, West Virginia, Kentucky, Tennessee and Missouri, to meet the Delegates of the Republican party of Maryland in convention in Baltimore on Thursday, the 12th day of Sept., at 12 m., for the objects set forth in the resolutions above quoted.

The citizens of Delaware hereby unite in a call for a Convention of all persons, in this State, irrespective of color, who are in favor of the objects above stated, to meet in the city of Wilmington, on Wednesday, the 4th day of Sept. next, at 12 m., for the purpose of selecting delegates to attend the Convention to be held in Baltimore, on Sept. 12.

LAWLESSNESS IN TENNESSEE.

From the Nashville Press and Times, Aug. 20.

Capt. Kirk, commander of a company of State Guards stationed at Jackson, Madison County, received a letter a few days since, from which we make the following extract. The communication sets forth the sad condition of the Union men of that section:

Capt. Kirk: We are in a dangerous condition. The Union men in this section of the county are expecting to be assaulted every night. I am especially in great danger. [The writer of the letter is a staunch Republican, and has incurred the ire of the Conservatives on that account.] We have a clan of desperadoes, cut throats and outlaws, here among us, who are backed up by the citizens of the county. If there is not something done for us we shall be compelled to leave the country. I should have come to Jackson myself before now, but my friends advised me not to go, saying I would not be able to get there if I started. They had men to follow me to Nashville—fellows who belong to this gang of outlaws, and their business was, doubtless, to kill me on the way. Captain, we want some fifty men stationed at this end of the county right away. The negroes are beginning to leave here—some go every day rather than stay here and be cursed and whipped by these bad men. We need more troops in the county, at least five or six hundred men. The rebels are completely organized, and I believe they intend to make a break upon us soon. The prominent Union men will be the sufferers.

The following is a portion of Capt. Kirk's letter, accompanying the above to Gen. Cooper of the State Guards:

General: The rebels in this county are behaving very badly. No Union man, black or white, can live here in peace and safety. Several prominent Republican citizens of the county are now hiding away from home in order to save their lives.

Several colored men have come to me of late covered with blood and in great distress from the beatings received at the hands of some of these outlaws. Several have been whipped nearly to death. I have sent many of them to the officer of the Freedmen's Bureau, but have experienced little or no relief. Please give me some instructions how to proceed with these rebels who are beating the darkies here.

I shall want more ammunition, General. Three thousand rounds would be acceptable. I will take good care of it, and, if necessary, make good use of the same.

The following is still later from Captain Kirk, under date of Aug. 16.

Since writing you last night I have learned that the rebels killed three negroes last evening. They were found secreted in the bushes. Two of them were tied together. The rebels here are acting worse than they were during the war. They are taking every pistol and gun away from the negroes which they brought home with them from the Federal service. There are at least 1,000 armed men in this den of the Conservatives. Guns and pistols are fired all night long. Send us the ammunition I spoke of before, for we are going to have trouble here.

Remarkable Case of a Blind Boy Obtaining Knowledge.—From correspondence of the N. Y. *Tribune*, we learn that there is now living at Clinton, La., a negro boy about twenty years of age blind from infancy, who has obtained quite a fund of knowledge in a remarkable manner. The family burial ground near his home was the favorite resort of his childhood, here he would spend hours feeling over the inscriptions on the tombs and collecting empty bottles on which were raised letters, thus familiarizing himself with the alphabet by the sense of touch. No one knows of his having ever received any assistance or instruction; yet he has managed to learn to read, and appears to possess fine powers of memory. He is free now, and being blind we recommend the case as one deserving the sympathy of every friend of his oppressed race. His name is Aaron Harris.

The Albany *Argus* says:

"A large proportion of the white members of the police force in Mobile have handed in their resignations to the Chief, giving as a reason their unwillingness to serve under a colored officer."

That *is* bad. But those "white members of the police force in Mobile," evinced like "unwillingness" to run when the black Unionists came after them over the intrenchments of their city, April 9th, 1865 (which was also the day of Lee's surrender). They *did* run, however, letting their city be captured, and it is rather late in the day to demur to the fact or its consequences in August, 1867.

THE PRESS.

THE NEW PROCLAMATION OF WAR.

From N. Y. Tribune.

It is not by compromise that this war of principles can be ended. No Johnson Convention, no cringing of weak Republicans, can avail. We are of those who are content now that Gen. Thomas has gone to New Orleans, and assure the people that the country is safe so long as Grant remains in the Cabinet. These appointments may strengthen our hopes, but do not remove our doubts, for against them stands the all-important fact that Sheridan has been removed. This is the proof that the country is not safe; that Mr. Johnson, undismayed by all his hair-breadth escapes from impeachment, has the boldness to defy the people and to resolutely carry out his purpose of breaking down the reconstruction policy of Congress. Sheridan was to the President the embodiment of a principle. In Sheridan he saw the great executive of Radicalism—the whole legislation and spirit of Congress summed up in the action of a military commander. Personal enmity was not the impulse of the President. Sheridan was to him the Republican idea made tangible, and he struck that idea down. Can we delude ourselves with the belief that the blow falls on Sheridan alone, and not upon us? Can we suppose for a moment that Andrew Johnson, having successfully defied the Republican party, having deliberately struck it full in the face, will rest satisfied with his triumph? We do not thus mistake him or his policy. We understand the removal of Sheridan as a proclamation of war, and are ready to accept the issue.

Our Washington correspondent asserts that the policy of removing all generals in the rebel States who do not take Mr. Johnson's views of reconstruction will be carried out, and we can see no reason to doubt it. The Presidential attack upon Sheridan is already begun upon Sickles and Pope, and the *National Intelligencer*, the President's adjutant, has drawn up the order for their removal, and it needs only to be signed. That will be done at the right time, if Sickles and Pope persist, as those upright soldiers will, in executing the Reconstruction laws as Congress intended. The reputation of the pure and gallant Howard is undermined by slanders, and he is to be mustered out. Why should these officers not be removed? What difficulty does Mr. Johnson fear, having triumphed over Sheridan? He has taken out the keystone of the arch, and may pull down the rest of it at his leisure. In the President's new course there is more courage and ability than the people supposed him to possess. It was a master-stroke to bring Grant into his Cabinet. The appointment of Thomas was an excellent plan to enable such papers as the *Times* to divert the attention of the country from the infamy of the removal of Sheridan. It was equally shrewd to send him to fight the Indians, that all journals of the kind might fall into raptures to see the hero of Five Forks once more at the head of an army. Nor is Mr. Johnson less adroit in resolving to reorganize his Cabinet—in any event it is perfectly safe, for the new one cannot easily be more distasteful to the people than the old.

These preparations are ominous of change, and not of change for the better. Andrew Johnson does not retract; no sane man can hope that a movement which begins with the removal of Sheridan can mean repentance or remorse. The change is from the defensive to the offensive, and Mr. Johnson marshals his desperate forces to open attack upon Congress. It may reconstruct the laws, but he will reconstruct the machinery by which they are administered. We believe that the President desires so far to modify his policy that it may obtain the support of the Conservative Republicans, and to dazzle with the robbery of great names, or the betrayal of splendid reputations, the perception of the people. He will use any weapon that comes to hand. He throws the fame of Thomas as a veil over the downfall of loyalty in Louisiana, and makes the General of the army a sentinel at the door of the White House. But beneath and beyond all this parade the keen eyes of the people detect the swiftly moving, unrelenting foe pushing onward to the attack. They know in Andrew Johnson a man resolved to prevent the reconstruction of the South upon the principles they have laid down through Congress; they know that his purpose is to replace the rebel States in the Union without guarantees or pledges, free to repudiate hereafter their surrender of rebel principles; they know that when he disgraced Sheridan he insulted them. They perfectly understand that he means war, and no longer one of defensive strategy, but a deliberate and combined aggression.

ENFRANCHISING AND EDUCATING NEGROES.

Of the rapidity with which the freedmen are acquiring knowledge despite their disadvantageous surroundings, the New York *World* thus grudgingly speaks:

We are quite as well aware as is the *Tribune*, that Member-of-Parliament Lowe is opposed to the extension of the suffrage, and his opposition mainly rests upon the remark which we quoted, that "the future masters of the government," the people, "should learn their letters" before they enjoy and exercise the right of suffrage. Upon this text we took occasion to say that "Radicalism, in conferring the right of suffrage upon nearly half a million negroes who have just emerged from what Sumner calls 'the barbarism of slavery,' does not pretend to care whether these negroes are grossly ignorant or not; it only demands that they shall vote the Radical ticket." We deliberately repeat the statement and challenge its denial. It is not, as the *Tribune* says, a "wholesale calumny;" nor is "a noble refutation afforded by the large sums which the Radicals have contributed and are still contributing to educate the newly enfranchised blacks." The matter of education, even to so small an extent as laying the foundation by teaching the blacks the alphabet, is a work of weeks, and with grown up and particularly thick-headed people, the work of months and years. All the money in Christendom cannot effect the miracle of suddenly endowing a whole race wrenched from a state of slavery with education and intelligence sufficient to enable them to comprehend and exercise the electoral privileges of freemen. The poetical and metaphorical chains that bound the "chattel" find a reality in the chains of ignorance that fetter and clog the newly manufactured citizen. Nevertheless, Radicalism drove and rushed herds of these manufactured citizens to the registration offices, where scarcely two in ten of them could tell their names, or, indeed, had names to register, and thereafter marched to the polls, as in Tennessee, under drivers, guards, and overseers, and compelled them to vote the blue or red Radical ticket placed in their hands, when nine out of ten of the voters were as utterly unable to read a single line of their tickets as they would be to calculate the next eclipse. This cattle-driving, to say nothing of bribing negroes with marrow bones from the Freedmen's Bureau kitchen, is to be repeated in Louisiana and in every other Southern State, and the *Tribune* will manifest the usual ecstacies over "manhood suffrage" and the "elevation of the colored race."

The *Tribune* knows as well as we do that all this is the most shameful and scandalous of shams; it knows that the mass of the Southern negroes are at present unfit to exercise intelligently the right of suffrage; and it knows, moreover, that the blacks were enfranchised, not to favor or elevate the negroes, but solely and only to bolster the Radical party; to create in the South votes enough to make up for the deficiency which will certainly result from the reaction at the North; and so tide the Radical party over one more Presidential election. In view of what is so perfectly patent to ordinary common sense, and in the face of the political negro-driving now everywhere manifest in the South, the *Tribune's* platitudes about "noble efforts" in any sense for the negro are simply the sublimest gammon.

At the same time, we admit and respect the very extended efforts which have been made, and are now making, to introduce schools among the negroes of the South. We should be oblivious to the news of the day, and should fail to credit what our own Southern correspondents tell us, if we did not admit that these efforts are generally attended with a success as gratifying as it is surprising. But, as yet, the seed is only sown, and that, too, sparsely, and in difficult soil; but the *Tribune* talks as if the full harvest had been reaped. There may be, as the *Tribune* declares, "hundreds of Radicals now teaching negro schools for a pittance;" but to offset these are the hundreds of photograph-selling pilferers and snuffling, psalm-singing swindlers who have gone among the black sheep of the South, ostensibly to bring them into the fold, but in reality to shear them. The Southern papers are filled with accounts of the frauds and impositions perpetrated by the photograph-peddling, counterfeit-money-passing "friends" of the negro from New England. The Freedmen's Bureau itself, pretending to be for the benefit of the blacks, and absorbing annually millions of the public money, is sucking the life-blood of Northern tax-payers for the sake of putting nine dollars and seventy-five cents into the pockets of the Radical agents and Barnacles of the Bureau, and spending the remaining two shillings of every ten dollars for the negro. The cant of philanthropy has hitherto covered much of the pilfering and plundering of these Radical officials, just as the *Tribune* endeavors to off-set the enormity of the present Radical manipulation of the newly enfranchised negroes, by pathetic allusion to the schoolmistresses who are teaching blacks

"for a pittance;" but the tax-payers of the country are beginning to take practical views of these and kindred matters.

THE PLOT OF THE PRESIDENT.

Of all the newspapers in this country, the New York *Herald* is always first to scent new carrion. If any political rascality is devised, the *Herald* is sure to be the first to advocate it. If any plan is concocted whereby it is deemed possible to create a new party, and secure power, the *Herald* is on hand first, with its soup-bowl held out to catch the drippings. If any person has been verdant enough to suppose that the removal of Stanton was only because of a *personal* misunderstanding with the President, and not in pursuance of a political plot, the *Herald* can convince him of his mistake; for it boldly details the plan of the President and sustains it warmly. The *Herald*, in its opening article on the subject, several days before the suspension of Stanton, laid bare the plan as follows:

"This, then, is the proper line of action for Mr. Johnson—the suspension of Stanton, the removal of the five military commanders, and the substitution for all these of other men who will cordially cooperate in the execution of the laws of Congress according to the liberal ideas and purposes of the President toward the white population of the ten States directly concerned in opposition to negro supremacy.

"Upon this broad and general issue Mr. Johnson need not be afraid of throwing down the gauntlet to the Radicals in our approaching Northern elections. Let it appear, and let it be fairly understood, that while Southern reconstruction under Secretary Stanton and the present Southern military commanders under his wing, means negro supremacy in the South, and the return of perhaps twenty or thirty negroes as a beginning to the present Congress from the Southern States, the execution of the laws of reconstruction aimed at by Mr. Johnson contemplates the supremacy of the Southern whites, so far at least as to exclude negroes from Congress, and we shall have an issue which will change the face of things even this fall in the elections of Pennsylvania and New York.

"The whole issue of the South depends upon the spirit in which these laws of reconstruction are applied. If the restrictions against rebels are rigorously enforced, while the negroes, without question, are freely admitted to the suffrage, as they have been so far, the negroes will rule in the work of reorganization and send whom they please to Congress. If, on the other hand, the restrictions against the Southern whites are somewhat relaxed, and the requirements to suffrage are fairly applied to the blacks, the white majority, where it exists in any Southern State, will be brought into action, and white ascendency will be the result. We believe, too, that under this system Southern reconstruction may be so fairly accomplished as to compel even the Radicals of Congress to accept it; for if the idea of universal suffrage has now gone so far that it cannot be arrested, that other idea of a general amnesty is close behind. If Jeff. Davis, on the bail volunteered by leading Radicals, can be turned loose, surely we need no longer delay in letting all the smaller fry of the rebellion go scot free. Now, then, is the time for President Johnson to make the issue we have suggested between his method of executing the laws of reconstruction, which means Southern white supremacy, and the Stanton method, which means Southern negro supremacy, and twenty or thirty negroes in the two houses as a beginning before the expiration of the present Congress."

In a subsequent issue, the *Herald* declared the purpose of the plot to be to build up "a new organization headed by Grant, and having for its platform the supremacy of the white man in the affairs of the government." This new organization, it declared, "would, at the Presidential election, next year, sweep the Radical party from existence." In a still later issue, the *Herald* declared the future steps which the President must take. It said:

"He must make a clean sweep of all the present personnel of reconstruction. He must brush away all the commanders, and if there are no generals to take their places, *make some*. He must not stop with Stanton even in his Cabinet. Taking thus a new departure, pursuing an honest policy of reconstruction, never losing sight of the real objects of the war, but breaking up utterly this mischievous attempt to secure nigger supremacy, he will merely go before the wishes of the people; and though an attempt at impeachment would come as sure as sunrise with the assembling of Congress, the attitude of the nation would awe it into silence."

The *N. Y. Herald*, in its new-born zeal for President Johnson and his policy, thus discourses:

RUMORED REORGANIZATION OF THE CABINET.

The *National Intelligencer*, a paper in which the coming events of President Johnson's policy are supposed to cast their shadows before, takes a strong position in favor of a complete reorganization of the Cabinet, on the ground that as at present constituted it lacks the unity of sentiment and harmony of action essential to a vigorous and successful administration. The article is the more significant inasmuch as its substance was announced by the telegraph in a semi-official manner in advance of its publication. We are, therefore, bound to accept it as an authorized exposition of the President's sentiments, and a foreshadowing of the course he intends to pursue.

In this view it becomes evident that Mr. Johnson has resolved to make a fair and distinct issue with the radical party on the question of establishing negro supremacy in all the unreconstructed States—a policy that would place the five hundred thousand emancipated slaves of the South in the position formerly held by their three hundred thousand owners, and give them for half a century to come a controlling influence in the affairs of the National government. While Seward and other members of the present Cabinet have willingly acted as the bottle-holders of the President in his small fights with Congress, their whole antecedents link them indissolubly with the negro, and it is very likely that they may be unwilling to follow Johnson the whole length of his opposition to the negro supremacy programme of the radical leaders. In such a case no other course is left open to the President than to complete the work he has commenced and send Seward, McCulloch and the rest to follow Stanton and Sheridan.

And what next? Can this be the end of the new movement? Will Mr. Johnson be satisfied with a simple change of persons in his Cabinet? If so, he would only stultify himself and place himself in a far worse position than he occupied before. Congress, upon reassembling in November, would refuse to confirm his suspensions, place Stanton and the rest back again in their old positions, and undoubtedly carry out their long threatened policy of impeachment. No; having gone thus far, President Johnson is bound to take the only step that can effectually block the game of the Radicals—to issue his proclamation of universal pardon to every man engaged in the rebellion, and thus restore to every white man in the South all his civil rights as a citizen of the United States. He has the full constitutional power for such action. He has already granted a large number of pardons, and if he can pardon one offender, he can pardon thousands. The disfranchising clauses of the reconstruction acts of Congress would then become inoperative, as the Executive pardon would obliterate the offence and remove all penalties imposed as a punishment therefor. With all the white men of the South restored to citizenship, and all the negroes enfranchised, the work of reconstruction would be complete, and one or the other would prevail, according to their legitimate relative strength. This would make the issue distinct between the Administration and the Radicals; on the one side, general amnesty and universal suffrage; on the other, negro supremacy and a national government controlled by a coalition of the Puritan and the nigger.

The publication of this semi-official *pronunciamento* by the Washington organ makes one point clear: the present members of the Cabinet can no longer retain their positions with honor or self-respect. They now know that Mr. Johnson is anxious to be rid of them, and they are bound to tender him their resignations in a body at once. They occupy a different position to that held by Mr. Stanton. While the late Secretary of War was an avowed enemy of the President, they are his professed friends. While Stanton was in open opposition to his policy, they have been its cheerful supporters. They can have neither the desire nor the right to embarrass him, and we therefore recommend them all to draw their last month's pay, put on their hats, walk quietly out of their offices and accept the *role* of private citizens with a good grace.

EXTRACT FROM SPEECH OF BEN. WADE AT MARIETTA, OHIO.—Referring to the loyalty of the blacks during the war, the speaker said:

Does this entitle them to any consideration at our hands? The man who says it does not, has not the soul of a man in his bosom. He is a craven-hearted friend of the rebellion. As to the intelligence of those men, do you know that all over the Southern States, now, the colored population are organizing themselves into schools, and laboring more for their advancement in learning and literature than any other people in the country I have travelled through? There you will find every colored man with a book in his hand learning to read; the old learning the young, and the young learning the old; both putting their heads together and educating themselves. Don't you know that? I tell you it is true. Ask any man connected with the educational department of the freedmen's Bureau and see what marvelous stories they will tell of the sacrifices these men are making for the sake of educating themselves, and let me announce to you that unless the poor white trash, as they are called in those regions, shall hurry up the cakes and put themselves in a course of training better than they have ever done yet, instead of the negroes being the ignorant class as they have been represented, it will be the men of our color who will deserve that name, because those poor whites don't seem to be actuated by that spirit of improvement which actuates the blacks. Therefore, I hope no man will hesitate to take the last clinching step in the progress of the reform that the Republican praty have had at heart all the time. I tell you, my friends, we are making history very fast. The man who has been identified on the part of the government with the great struggle of the past few years in this country, and has stood side by side with the Republican party, has a proud record. This nation has made advancements beyond what any nation has made before. We are looked to by all the struggling millions of Europe, and we know that in the war through which we have just passed the despotisms of Europe looked on with great interest. Every aristocrat and despot in Europe was in harmony with Vallandigham, Thurman & Co. They were fearful that through our success, the people of Europe would be emboldened to throw off the yoke of despotism. What were those aristocrats doing all the time? The Confederacy was sending emissaries to enlist these despotisms in their behalf, and to invite their assistance in overthrowing this government. There was Slidell, who went to France, and Mason, who went to England. They were backed by aristocrats everywhere, and were trying to get support to aid them in revolutionizing the glorious government in which we live. Can disgrace go further? Can man plunge himself into deeper degradation than when he is overthrowing the glorious principles of government we have inherited from our fathers?

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, AUGUST 31, 1867.

CRIME NOT STATESMANSHIP.

THERE is one element of present politics to which we wish to call attention. With most men, reconstruction is becoming a mere political game. Every event is looked at solely in the light of the effect it will have on this or that man's chances for the Presidency. Will Impeachment hurt Grant? Will it help Wade? How will Sheridan's removal affect the nomination? These are the questions. Men are too apt to forget that to the Southern Unionist and negro, politics, just now, is not a chessboard. The Unionist, hunted from his home or shot down on his hearth, the negro cheated, starved, scourged, murdered. These men look on Impeachment delayed as so many months added to their torture; on Sheridan's removal as license given for plunder and blood. In this political game the counters are living men. News from the North is waited for with breaking hearts. The Republican wire-puller of to-day is like the physician holding the pulse of a man under torture, to note how much he can endure this side of death. Texas is in anarchy, Tennessee full of assassins, Kentucky becomes once more the dark and bloody ground; no matter, all this will help our victory; to check it might possibly provoke reaction and land us in the nomination of we know not whom.

What hearty encouragement Southern hate gets from the President's attitude! How safely vengeance is wreaked on a thousand loyal heads! One blow at the White House and these cruel hounds slink back to their kennels. Coquetting with Johnson, plotting for party triumphs, Senators refuse to let this blow be struck and leave loyalty defenceless. What measure of protection the present system gives Unionism has been wrung from these schemers by popular indignation outside.

We protest against this policy of murder. At such times as these, every man above the most selfish huckster or party slave is bound to make every other object and purpose second to the execution of justice and the protection of life. We demand of these men who pretend to lead us, a government, not a scramble for office during the next two years. If the President is doing wrong, stop him, with the single, simple object of protecting the sufferer. Do not twist the fact into an occasion for damaging the President's chances, nor delay resisting him and helping his victim just to better our own chances.

The great objects of a good government are all subordinated to the question Who shall govern? The Republican party, which holds the government, owes us law, protection, justice, between man and man. It gives neither of these in one half of the land. Its excuse is "we are waiting till time rids us of Johnson: We fear to do our whole duty, lest it peril the party."

This is the cold-blooded policy of assassins. One human life unnecessarily lost is murder. This is true in camp—much more in Senates. We have had enough of helping murder in order to get a chance, by and by, to do more good. True men are asked to disguise themselves as knaves in order to save the nation. Patriots must take office under traitors or we are lost. This is blasphemy against justice and God. No man is called on to tell lies by word, deed, or position in order to save his country. God does not ask any man to help him govern the world by soiling his own soul. The man who stands by and sees crime committed without protest need not waste breath telling us he did so in order to save his influence for the future. He is a criminal. No human being would have a right in that base way to save his influence, even if the thing were possible.

Let us refuse to be treated like children. Let us call things by their right names. He who stands by and permits injustice is unjust, no matter what his pretended motive for silence. He who, set and appointed to execute justice and protect right, consents not to do so for any reason, or consents for any reason, that another man in his jurisdiction shall plunder and kill, is not a statesman—no, he is recreant to duty and stained with blood. The skirts of these plotting Senators are stiff with the blood of Union men murdered in Tennessee. Grant silent? He cannot help being so. The blood of Dostie chokes him.

WENDELL PHILLIPS.

GENERAL GRANT.

THE acceptance of the civil office of War Secretary by Gen. Grant, marks the beginning of Johnson's second desperate effort to restore the South to the control of its former governing white class. In the first attempt, as in the present, Grant was his chosen tool. As an initial step toward reconstruction, Major-Gen. Carl Schurz was deputed to make a Southern tour and report as to the situation.

How truthful his report was, and how wise its recommendations, our readers well remember, and time has clearly shown. But it did not suit Johnson's then partially developed "policy." Accordingly Gen. Grant was dispatched upon a flying visit to a few points in the South to furnish, to order, a report, which was fitly characterized by Mr. Sumner in the Senate as "whitewashing." On the question of the negro's rights that infamous, hypocritical report fixed clearly enough Grant's position. No man who had any regard for the negro's safety and liberty, or who had a just appreciation of the nation's crisis, could possibly have made such a report. It was, as the more recent Stanberry "opinion," rendered in the interest of treasonable white demagogues and negro-haters under Johnson's lead. Using Grant's report as a justification, Johnson pushed his "policy" and instituted his bogus State organizations. But a tardy Congress found it necessary to undo his work, as ere long they are likely to be compelled to undo Johnson himself. The result of that first attempt does not, however, affect Grant's responsibility for the dishonorable part he allowed himself to act.

After a period of comparative inactivity, and seeing his last opportunity, recklessly afforded him by the "conservatism" of sundry Senators and Representatives, the President determines now to defy impeachment and put the powerful machinery of the military government provided for the South, and of the Freedman's Bureau, in the hands of his friends, and by it save his white rebel coadjutors from "negro rule," reduce the negro to practical serfdom, if not ultimately to restore chattel slavery. In this attempt, as in the first, he will fail. But that he means to push it vigorously there is no doubt, and that it puts, for the time being, the black and white Unionists of the South in great peril is apparent. "It is," says the *Tribune*, "nearly a hundred days until Congress meets. Till then we are powerless. We can only bow to this dreadful tyranny." To consummate his treasonable designs Johnson first removes Stanton, and finds in Grant, as before, a willing helper. Next Gen. Sheridan is removed and now Gen. Sickles. Grant, by invitation, protests against the removal of Sheridan, but not Sickles. He protests, but he does not leave the war office which he need not and ought not have entered. Loyal and efficient officers are beheaded, reconstruction is impeded, the country is imperilled, and Grant is the voluntary instrument for the execution of the President's will. Of what avail is the protest so long as the mischief is done? There are rumors of more positive resistance to the President's demands on the part of Grant, but nothing has yet (Wednesday) definitely transpired. His Sheridan letter is that of a politician to reconcile alienated Republicans. His position in the Cabinet, acquiescing, with fruitless protest, in what Stanton stoutly resisted, is as an enemy of the blacks, of Congress, of reconstruction and of the best welfare of the nation.

Whatever position circumstances in the near future may force Grant to assume, enough has transpired in his record to the present date in connection with reconstruction to indicate his utter unfitness for the office of Chief Executive, in which connection his name has of late been freely mentioned.

INFLUENCE OF SLAVERY ON RELIGION.

NO. II.

IN the days when slavery ruled in this country—ruled the State through connivance and complicity of the Church, and thus, by Providential retribution, came to rule the Church also—the sect of Orthodox Congregationalists had no slaveholding churches, or next to none. This resulted, however, not from eminent purity on their part, but from the fact that they had no churches, or next to none, in the slaveholding States. Their guilty complicity with slavery proceeded, in the first place, from ecclesiastical sympathy—a wish to retain, in favor of the doctrines which they called "Evangelical," the sympathy, alliance and cooperative influence of the Presbyterians, Episcopalians, Methodists and Baptists of the Southern States—and next, from an intensely spiteful feeling against the Abolitionists, who had not only taken towards them the attitude of Nathan to David, publicly accusing and convicting them of sin, but had exposed to the world the disgraceful fact that this whole group of sects were sacrificing religion, the substance of Christianity, in the interest of speculative theology.

It would very naturally be asked by a stranger—How came Abolitionists, people associated together for a practical purpose, the overthrow of negro slavery, to be meddling with speculative theology at all? Supposing that the churches *were* in fault in that matter, what had the Abolitionists to do with it? How were they justified in touching it?

The answer to this question is that the position of the church—promptly rising in defence of her slaveholding members when slaveholding was charged upon them as a sin, and publicly maintaining that neither this act, as then practiced in the Southern States, nor the systematic defence of it, were inconsistent with the Christian character—so blocked the movement against slavery that inquiry into the soundness of this position became necessary. Before the work could be directly proceeded with, it was indispensable to remove the obstacle.

To apply themselves to the removal of this obstacle, then, appeared the imperative and immediate duty of the Abolitionists, and they *did* apply themselves to it. Referring back to Jesus Christ, whose name the churches were trying to monopolize, and whose guidance they pretended to be following, the Abolitionists showed that His system was a practical, not a speculative one, and that *they* were following it, while the churches were honoring dogmatic speculations of their own device with *its* name, and exalting them into *its* place. They showed, in short, that Christianity required its followers to break, instead of riveting, the bonds of the oppressed, and to rebuke slaveholding as the worst of infidelity, instead of welcoming it to church communion. This was the situation which not only authorized but compelled the Abolitionists to meddle with church matters. In no other way could they do their duty to those "little ones" whom Jesus had most emphatically committed to the care of his followers.

It was a slow work, as all education is, especially when it is opposed by the influence of tradition, and the weight of class interests. But the reform made progress, above all in New England, even awakening many members of the New England churches; and these members, aroused to a sense of the unworthy position occupied by their churches and clergy, began to inquire into their true relation to slavery. One of the quarters in which they found special and effective complicity with that sin was the Tract Society.

The Tract Society which had its headquarters in Boston, and which was the chief instrument of tract distribution in New England, was an Auxiliary to the "American Tract Society" in New York, contributing to its funds, circulating its tracts, books and papers, and in every way cooperating with its policy, part of which was to suppress from its publications all exposure of the character of slavery and the guilt of slaveholding, and all that would be distasteful to its Southern contributors.

When examination proved that the maintenance of this policy comprised not only a studied avoidance of the rebuke of slavery in their newly published works, but a mutilation of works already known to and valued by the public—a cutting out of expressions condemning the slave system from their new editions of standard works, English and American—and this with the assumption that it was done in the interest of true religion, or (as they phrased it) "for the glory of God and the salvation of souls"—it was seen to be more needful than ever that action should be taken against these enormities; but when such action, being attempted, was firmly resisted at every point; when the Managers of the New York Society first made a general denial of the things alleged against them, then a particular denial in each individual case as it was presented, then deceitful explanations and excuses for those cases in which denial was no longer possible, then elaborate arguments for the propriety of non-interference with the conduct of their Southern "brethren in Christ," and all this complicated with a course of chicanery, tergiversation, duplicity and direct violation of truth such as are practised by the worst political parties, a feeling of intense indignation was aroused, giving rise to fierce debate for years in the Boston Society, and ultimately to its separation from the New York Society, which was accomplished in 1859.

Then came the Slaveholders' Rebellion—the War—the Abolition of Slavery—the defeat, as far as arms could do it, of the Pro-Slavery party—a beginning of the long process of Reconstruction, including the admission to citizenship of those who had before been slaves—and then assiduous efforts, by *both* the Tract Societies, to enter the wide field of proselytism thus opened, and to gain, each for itself, as many as possible of the vast freed population who were soon to become voters, landholders, and contributors to the tract fund in coming years. The question was, which Society could first enlist them in its favor. Freedom having become an accomplished fact, the New York Society could sing its praises and descant upon its practical benefits as fluently as the Boston Society; and they had no scruple about doing it; it was necessary only to make the same change in their tactics that the Boston Society had made a few years before.

Now, on the part of the New York Society, nobody supposes that the change thus made was anything *but* a change of tactics. As long as there was any slavery in the country, they had heartily and assiduously resisted all interference with it. They were systematically on the side of the slaveholders. If the rebellion had succeeded, they would have been entitled to gratitude and favor from the rebels.

But, if we suppose the change which took place in the Boston Society in the half-dozen years preceding 1859 to have been something more and better than a change of tactics, to have proceeded from a genuine horror of slavery—from a perception that indulgence in it and advocacy of it were incompatible with the Christian character—from a conviction that the function of a Christian teacher imperatively required a direct and earnest testimony against slaveholding—how is it to be accounted for that this Society has for several years been trying to reunite itself to the New York Society?

Account for it as you may, such is the fact. The Boston Tract Society have for years been making earnest attempts, first private, then public, to form an equal partnership with the New York Society; again to associate themselves in *business* relations with men whom they had proved persistently guilty of unfair dealing—and again to associate themselves in *Christian* relations with men whom they had proved guilty of persistent disregard of Christian duties!

These attempts, however, have resulted in utter failure—the Boston Society having been unceremoniously snubbed, as it deserved to be, from first to last, by the New York Society. The latter will admit the former only to the same auxiliary relation that it formerly held. In the late Annual Meeting of the Boston Society, one witness testified—"We have made every effort that honorable men could make, saving the relinquishment of our Society, and we have been refused by the New York Society at every point." Another subsequently testifies—"It was found that, after the fairest and fullest effort, no honorable co-operation with the N. Y. Tract Society was possible. A committee consisting of three of our wisest and most fair-minded business-men, a Baptist, an Episcopalian and a Congregationalist, reported that they had tried every fair offer, and found that the New York Society would consent to nothing less than the appointment of all the agents, the receiving and controlling of all the money collected, and the virtual annihilation of our Society, with an implied censure upon its past separate action."

But what, after all, is the reason why the Boston Society exposed itself to the manifestation of these marks of slight regard—to this contemptuous rejection of its advances? It feels neither respect nor love for the New York Society. It knows that neither respect nor love are felt for it in that quarter. Why did it ask for union under such circumstances?

The answer is, retributive justice compelled the government of the Boston Society to this humiliation. Their own co-operation with the New York Society in the support of slavery, up to the year 1855 or thereabouts, had so educated and confirmed their members in the belief that that course was right, that a very large number of those members, all over New England, remain, to this day, friends and supporters of the New York policy, and the New York Board of management. So, in the great majority of their churches, throughout New England, there is a troublesome division of opinion as to whether the money contributed by them for the tract cause should be committed to the Boston or the New York Society; and thus the New York Society, insisting on its own National character as "The *American* Tract Society," and disregarding the efforts of the Boston Society to supplant it, continues its "New England Branch" Office in Boston, sends its agents all over New England to make an annual appeal for funds in every considerable town and city, and maintains its place in the affections of the people sufficiently to make all those operations *pay*; and now the Boston Society—piqued in its pride by the repeated rejection of its overtures for reunion, and seeing its means diminished and the field which it wishes to monopolize shared by this powerful rival—has this year left the matter with a Committee of twenty-five, with instructions to report next year a plan for a final settlement of the question. Perhaps it *will* be then settled; and yet, as a Yankee proverb tells us, "doubtful things are very uncertain."

Meanwhile, the disgraceful fact remains, that, in consequence of the toleration and direct aid given by the Orthodox churches of various denominations to slavery—even up to the time when efforts outside of the church and discountenanced by it had succeeded in shaking that system and ensuring its downfall—the majority of their members even now are unable to understand that the indulgence of a pro-slavery spirit is incompatible with the Christian character. The recognized understanding among them of what constitutes "piety" has, for so long a course of years, been adjusted in harmony with the systematic tolerance of slavery, that these people not only think the Managers of the New York Society Christians, but are unable to perceive how their deliberate and persistent labors to uphold slavery in the church should deprive them of that honorable title. A large proportion of the pious people of New England hold this ground, since their donations are given, by preference, to the New York Society. The Managers of the Boston Society hold the same ground, since they have for years been making earnest efforts to return to partnership with the New York Managers (who remain as pro-slavery in spirit as ever) in the work of preparing and disseminating a *Christian* literature—as if those hoary-headed plotters in behalf of the "sum of all villanies" did not yet need conversion, and even instruction in the very elements of Christian character!

Thus it appears that the Church, by its long and thorough complicity with slavery, has perverted the ideas of its own members, and very largely also of the community, as to what Christianity is, and requires; what true religion is, and requires. There is needed, therefore, a reform in the estimate of religion now current among us, alike in the church and out of it. Of course this reform cannot be carried on by a clergy whose character has been formed under the old system, and whose ministry, thus far, has been spent in upholding the errors of that system. The true doctrine upon this subject is one to which the clergy and the churches need to come as learners, even more than the rest of the community. It is no new doctrine, since it was taught by Jesus and James in the first age of Christianity. It is not obsolete, for the Abolitionists have been teaching it for thirty-seven years past. Both these parties alike, and in consequence of this very teaching, have been "despised and rejected of men," and yet their word has prevailed, against ecclesiasticisms, majorities and constitutions in our time, as well as against the priests and rulers of the Jewish system. That doctrine is that pure religion and undefiled *consists in* these two things—helping the afflicted in their affliction, and keeping one's self unspotted from the world. Until these two things are recognized and cultivated *as religion* in this nation, it will still be going astray.

C. K. W.

AFTER nearly a month's absence we return, materially rested and invigorated, to our editorial labors. We owe special acknowledgments to our friend Mr. W. P. Tomlinson of the New York *Era* under whose careful supervision THE STANDARD, in the interval, has been issued.

THE MICHIGAN CONSTITUTIONAL CONVENTION, after having voted in Committee of the Whole in favor of woman suffrage, subsequently rejected the proposition, upon the final vote, by 34 nays to 29 yeas. We regret, as will the more enlightened people of Michigan, that this question, which came so near being decided in the affirmative, must be again postponed. There is, however, in this adverse vote great encouragement for renewed effort. Success is not distant.

COMMUNICATIONS continue to reach us from all parts of the country respecting the alarming condition of National affairs, and the importance of THE STANDARD continuing its fearless utterances and criticisms of men and movements. All old patrons of THE STANDARD thus writing us, may be assured that their words of cheer and kindly wishes, for the continuance of that organ, which for a third of a century has labored for the rights of humanity, are appreciated, *if not formally acknowledged*, and we would say that their solicitude for its weal can in no wise better be manifested than in individual labors to extend its circulation in localities where it has seldom penetrated, especially among the freedmen throughout the South. A valued friend, alive to the importance of sowing the "good seed" broad cast all over that land waiting only its droppage on virgin soil to produce a bounteous harvest, has already ordered a number of copies to be thus disposed of, and if his generous example were only followed, an incalculable good could thus be accomplished.

A MASS of documentary matter relating to the administration of affairs in the Second Military District presided over by Maj.-Gen. D. E. Sickles, kindly furnished us by a friend, reveals a state of things far from evidencing that repentant nature so kindly ascribed to the late rebels as so eminently qualifying them for "reconstruction." Whippings, torturings, even shooting in cold blood of innocent, helpless freedmen are all revealed by the evidence before the Military Commissions, and the findings, harped on as they have been by defiant rebels and Copperhead allies, in too many instances, seem an all insufficient punishment for the fiendish outrages perpetrated. Yet it is this very portion of the South—the very hot bed of treason and every conceivable outrage—that the President and his friends regard as ripe for readmittance into the Union, and the straight-forward policy of a fearless commanding officer is the only offence for bringing his head to the political block by the modern Robespierre and his guilty advisers.

To an esteemed friend, we are indebted for a copy of an admirable speech delivered by Mrs. Frances E. Watkins Harper before a large assemblage of freedmen at the Union Street (colored) Church of Petersburg, Va., on the 12th inst. The *Daily Express* of that city, which copies the address in full, of this distinguished lecturer and her discourse thus speaks: "Mrs. Watkins, the well-known colored speaker, is a woman of superior education, speaks well, and thoroughly enlists the attention of her audience; telling her hearers a great deal of good, sound practical sense, and enforcing her remarks with much earnestness."

THE First International Anti-Slavery Congress was opened at Paris on the 26th inst. The invitation to it proceeded from the Anti-Slavery Societies of Great Britain, France, and Spain, the latter of which kingdoms seems to be throwing off its olden apathy, which we trust is an augur of better things for that benighted realm. Many of the most prominent Anti-Slavery men of Europe are present, and the indications are that the sessions will be interesting and numerously attended. The Congress will memorialize all the governments which still tolerate slavery, praying for its speedy abolition.

THE attention of our Philadelphia readers is directed to the advertisement of our old friend William Still, long connected with the agency of THE STANDARD for that city and whose face must be familiar to many of its patrons. Mr. Still has lately opened a Coal Depot on Washington Avenue, which, as well as his manner of doing business, we observe is highly spoken of by the "press," and we wish him every success in his new calling.

OBITUARY.

ABBY FOLSOM.

"A DEATH has occurred the past week which has awakened reminiscences of more than ordinary interest. That of Mrs. Abigail H. Folsom, better known as 'Sister Abby,' the inevitable attendant of all the anti-slavery, non-resistant and woman's rights conventions of a dozen or twenty years back. Her attenuated form, wild eye and sharp voice are well remembered. She was always in the way at these gatherings, never content to have her own word and subside, but persistent in interrupting other speakers, to the irritation and annoyance of the most forbearing and mild-natured of people. It was she that Emerson described as 'the flea of conventions.' Unquestionably she was insane, and consequently longer borne with than otherwise would have been the case. She was of a generous nature, and desired to be doing constantly for others. Her maiden name was Abigail Hartford, and she was employed fifty years ago as a tailoress in Portsmouth, being then a member of the Methodist church. Upon her marriage she removed to Rochester, N. H., surviving her partner. She left Boston about two years since for her old home at R., where she remained with broken health and shattered constitution until her death on the 5th inst., at the age of seventy-five."

The above notice we take from the Boston *Commonwealth*. But we cannot let this well known and most worthy woman pass away without a word more of justice to her character.

She was undoubtedly insane; made so partly by religious excitement, but full as much, we think, by injustice done to her and her sister in respect to some real estate by the authorities of a town in which she resided. Every attendant on reform Conventions, during the last thirty years, will groan as he remembers the stubbornness and obstinacy with which she insisted on what she fancied her rights of free speech. All such attendants will remember now, with great satisfaction, that she was only removed with tenderness and respect, never visited with any penalty, and, almost intolerable as the infliction was, she was never given over to the Courts. This forbearance was in marked and honorable contrast to the measure meted out to her by some of the so-called religious gatherings on which she intruded.

This generous forbearance she fully merited. Abigail Folsom—object of ridicule and abuse as she was—had virtues enough to atone a thousand times for all her faults and defects. She was her sister's patient and loving nurse for years. Well known for her skill, fidelity and thoroughness as a workwoman she could obtain work at all times in any quantity; and sharing it, under her own supervision, with others less successful, enabled them to get bread. She was one of the most generous, unselfish and devoted women we ever knew. She lived for others; watching over the weak, feeding the poor, sharing her narrow chamber with the intemperate and the fallen; giving all she had, working industriously to get further means, and when these were exhausted, begging to enable her still to give.

She was a woman of intellectual power far above the average. Her native good sense anticipated some of the latest philanthropic experience. It was very touching to hear this *insane* woman relate (what her sister confirmed) the first act of her interference for others. According to the custom, at that time, of too many New England towns, the Selectmen had left an insane pauper woman exposed in a half-closed out-building, naked, on straw, for so many years that she could neither rise nor move; almost all her muscles rigidly contracted. Abby Folsom again and again petitioned for leave to take her to her own house. The request was at last granted on condition that she agreed to keep the pauper a certain length of time—a year, I think. A kind neighbor lent her the means of carrying the victim from the shed to her house. Mrs. Folsom was obliged to furnish clothes. Once in their own home, by careful nursing and incessantly rubbing the muscles, the two sisters restored the forlorn pauper to the use of her limbs and such reason as enabled her to live with them without annoyance. They supported her, with a little aid from others, until poverty obliged them to leave the town, when she was carried back to the same shed. We would not judge the Christianity of the place; but a half-crazy Methodist seems to have given the only practical example there, either of Christianity, common humanity, or common sense.

Ten or twelve years ago she took under her roof an habitually intemperate woman—the mother of a prosperous merchant and fashionable man—fresh from her fourth or fifth confinement in the House of Correction. Abby sheltered her, watched her, got work for her, kept her busy, contented and at home. Months went by, the woman was temperate and behaved well. After about three months Abby went to the son's counting room, told the story and assured him if he would allow one dollar and a half a week toward his mother's board, she thought she could keep her and be sure of her doing well. "Leave my store," was the reply. "I am speaking, sir, of your mother," said Abby. "I know it, and if you don't leave the room I'll call a policeman," was the answer of the fashionable, wealthy, educated Church-goer to the hard-working, *insane* Christian, who went home still to shelter and watch over his mother. Let us reverently thank God that she serves him now in a higher sphere, where the wicked cease from troubling and the weary are at rest.

WENDELL PHILLIPS.

PERSONAL.

Bismarck talks of coming to America.

The Hon. Schuyler Colfax has gone to Lake Superior.

Florence Nightingale's health is said to be so delicate that her physicians are alarmed about her condition.

Gen. Butler is building a Summer residence of red granite, spacious and solid, at Annisquam, near Gloucester, Mass.

Mrs. Jane G. Austin, once so popular as a novelist, is writing for the Boston *Commercial Bulletin*.

George Augustus Sala is named as the successor of Jennings, as American Correspondent of the London *Times*.

Mrs. Lander, the celebrated actress, is far from being wealthy. Her liberality during the war leaves her only in comfortable circumstances.

George Alfred Townsend, one of the most brilliant of our young writers, is publishing a series of sketches entitled "New York Physically," in the Troy *Times*.

George W. Julian of Indiana is thoroughly organizing his new Congressional district, and for that purpose is holding meetings in various localities.

John B. Gough, the distinguished advocate of temperance, has closed an engagement for a course of lectures in Chicago the coming Winter, for which he is to receive $10,000.

Susan B. Anthony and Mrs. E. Cady Stanton left this city on the 28th inst. for Kansas, whither they go to speak for woman suffrage, which is a prominent issue in that State the coming Fall election.

The Rev. Moses Coit Tyler, formerly pastor of the Congregational Church in Poughkeepsie, N. Y., has accepted the Professorship of Rhetoric and Elocution in the Michigan State University.

The Rev. Rowland Connor, late of the School Street Church, Boston, has organized a new society, to be known as the "Fraternal Association of Universalists," accepting the Winchester Confession of Faith.

Of Mr. Charles Dickens's proposed visit to this country, a writer in the London *Morning Star* gives what purports to be an accurate version of the matter. For many years past, he says, Mr. Dickens has received very large offers from American projectors of the highest standing, to read in this country; and lately he has been offered *carte blanche* by an eminent English house with the same view. Objecting, however, to be hampered for a long period by business trammels of any kind to anybody, Mr. Dickens has sent Mr. George Dolby, who, for some time past, has acted as his agent, to America, to investigate the conveniences and practicability of the scheme. Mr. Dolby will conclude no arrangement whatever, but will return to England with his report, by which Mr. Dickens's future movements, as regards the United States, will be governed.

The Hon. Hannibal Hamlin addressed the Republican Convention for Penobscot County, Maine, in Bangor on the 22d inst. "He thought, says the Bangor *Whig*, the present was a time for action rather than words. The words that are used, if any, should be short, sharp and decisive. There was no hour during the war of the rebellion when there was greater responsibility placed upon us than rests upon us to-day. We are not out of our trials or our dangers. Unfortunately in some respects, but fortunately in others, we have a national Executive who seems bent upon thwarting the national will and preventing a proper and just reconstruction. Reconstruction should *never* be completed, except upon the fullest basis of popular justice and liberty; and it is our bounden duty to see to it that no settlement *shall* be made upon any other basis. Neither can we do it. Rough hew them as we may, there is an overruling Providence that will shape our ends."

A revival of the thread-bare paragraphs connecting Hon. Gerrit Smith with the latter movements of John Brown, has drawn forth from Mr. Smith a simple statement of facts which must henceforth set the matter at rest even with the most sceptical of investigators of the subject.

The intimacy between the two men—dissimilar as were their natures—was of long continuance. The fiery soul of John Brown, which in the end impelled him to a step resulting in martyrdom, was strangely attracted by the quiet nature of the gentle-hearted philanthropist who sought to achieve the same desired end in a manner so wholly different. And that this should have been is by no means singular. The world is old with its rep titions. It was the case of David and Jonathan; it was Luther and Melancthon: it was the natural drawing of great, generous natures seeking the accomplishment of the same heart-felt object.

Their acquaintance dates back to 1848, when John Brown, then simply a farmer, visited Peterboro to see Gerrit Smith respecting the lands in Northern New York he had donated to the colored men, and among whom he intended making his home. Finding everything favorable, he removed from Springfield, Mass., thither, and from that time up to his death regarded it as his home, watching with a fatherly solicitude over the isolated colony, giving them, when needed, material gifts, and ever extending to them advice and guidance. His care for it was incessant, and up to the date of the Kansas troubles it was his home, and there all that is mortal of him now reposes.

This simple statement of Mr. Smith, while it reveals nothing new, which would scarcely be expected, yet presents in a beautiful light the many tender and lovable traits of character of the *martyr* a nation has embalmed in remembrance, while it clearly indicates that not only was the Virginia movement unknown to Gerrit Smith in the character it assumed, but that the presumption is that no one in all the North, not directly concerned, was aware of it. Indeed all the evidence bearing on the subject, indicates that it was something

of brief consideration even with the actors—a departure from an original plan—a sudden inspiration that the death-struggle between Freedom and Slavery, that could not long be delayed, should there and then begin.

Yet while Mr. Smith denies all knowledge of the movement, he is clear and emphatic in his judgment of the light in which it will be regarded by posterity. In one place he says:

> It it quite probable that John Brown will be the most admired person in American history. Washington worked well—but it was for his own race—only for his equals. John Brown both lived and died for the outraged race; and few names, even in the *world's* history, will stand as high as his.

Again in conclusion:

> But the North and South will both come right. They will both repent of having, for generations, trodden out the life of the black man. And, then, they will love each other. And, then, God will make them the happiest nation in all the earth. And, then, to have enjoyed the confidence of John Brown, as did Howe and Parker and Stearns and Douglass and Sanborn and Morton and many others, will, no longer, be counted dishonor, but, on the contrary, high honor. Blessed, indeed, will be the day, which shall witness these things! Then John Brown's day will have come—and then will John Brown's monument be built!

Our Boston Correspondence.

BOSTON, August 25th, 1867.

"IT never rains but it pours."

The rain in this region has been so abundant and persistent for some weeks past, that your Boston readers might naturally suppose me to quote the above in a literal, not a figurative, sense; it was brought to my mind, however, by sympathy with the Episcopal Church in its new trouble. Ritualism and Rationalism, and the audacious daring, by some of its clergy, to preach in meeting-houses as well as churches, are not the only perils which beset that dignified body. It is now called to consider the important question—upon which its organ here, *The Christian Witness and Church Advocate*, thought it needful to expend a column and a half of "leader" last week—What becomes of the solemn Act of Consecration, by which a church [building] has been set apart from "all unhallowed, worldly and common uses," when "The Vestry" yield so far to considerations of outward convenience as to sell that church for secular purposes, allowing the site (perhaps even the consecrated building itself!) to be used for a warehouse or a workshop? Is it lawful to let the consecration slide in this unceremonious manner? May the holy spot be rightly thus relinquished to uses merely secular? And if so, by what form of speech may the relinquishment of binding force in the solemn Act of Consecration be plausibly stated?

'Tis indeed a serious matter to decide; one, perhaps, upon which a mere layman, especially a dissenter, ought not to hazard an opinion; yet, as a possible solution of the difficulty has occurred to me, I will venture to declare it.

Profaneness of speech is a habit so objectionable that I would not only avoid and discourage it, but would question the soundness of that definition which declared swearing to be "the *unnecessary* use of profane language."

Nevertheless, the melancholy fact being that some persons are profane swearers, and seem hopelessly confirmed in that habit, it is open to inquiry whether their evil speech can in any way be utilized, and good brought out of it.

Every body has heard the witty question which President Lincoln addressed to a very profane person, inquiring to what religious denomination he belonged? You swear so like Seward, said Mr. Lincoln, that I thought you might be an Episcopalian, as he is.

Now, Mr. Seward being at once an eminent Episcopalian and eminently familiar with the "commination service," having various formulæ of malediction or un-consecration at his tongue's end—if he should solemnly pronounce one of these (were it only two words) in one of those buildings which "The Vestry" were desirous to sell to the money-changers—might not this be considered sufficient to neutralize and discharge from validity the Bishop's Act of Consecration, so that the place might thenceforth *appropriately* be used for purposes merely secular?

I simply throw out this—as the fisherman said when he tossed over a hundred fathoms of line.

After the consideration of important matters, minor matters may fairly claim our attention. Mr. Miner has succeeded in driving his heterodox young colleague, Mr. Connor, from the Universalist pulpit in School street, and he is probably well satisfied (since the *wealth* of the society remains there) that those of the congregation who prefer progressive preaching should branch off and form a new Universalist Church and Society. This they have already done; the friends of Mr. Connor having held a meeting last week, at which the following constitution was read, and adopted unanimously:

> Section 1. We the undersigned accept the "Winchester Confession of Faith," as adopted by the General Convention of Universalists, at its session in Winchester, New Hampshire, A.D. 1803, which is as follows:
>
> Article 1. We believe that the Scriptures of the Old and New Testaments contain a revelation of the character of God.
>
> Article 2. We believe that there is one God, whose nature is love, revealed in our Lord Jesus Christ by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
>
> Article 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these are good and profitable unto men; and do hereby agree to unite ourselves as an association for the purpose of worshipping God, and performing all the duties pertaining to a Christian church.
>
> Section 2. This association shall be organized under the provisions of the 3d chapter of the Revised Statutes of the State of Massachusetts, and be known as the "Fraternal Association of Universalists in the city of Boston."

A subsequent meeting was then appointed for the ratification of these articles, parish officers were chosen, and the following votes were passed, namely: to invite Rev. Rowland Connor to be their pastor for one year; to hire Mechanic's Hall (corner of Bedford and Chauncy streets) for one year, as their place of meeting; to raise $5,000 for the expenses of the Society during that period; and to hold their first service on the first Sunday in September, inviting the public to attend.

To Universalists, who have already reconciled themselves to a tenet so heterodox as the belief that God is able and willing to persuade *all* men, sooner or later, to seek holiness and thus attain happiness, the creed above stated cannot appear, one would suppose, very dangerously radical. Probably the conservatives of the School Street Church could sign it without difficulty, though they might wish to add other articles of faith, mooring themselves more certainly to a fixed point in the stream of time. For the present, one decided convenience has been gained by both; each Society is now composed of like-minded members; and moreover, there can now be an unmolested enjoyment of fast anchorage by the one, and cheerful progress by the other.

Mr. Miner has, thus far, made no response to the challenge of Rev. Edward C. Towne to a public discussion of the merits of "radicalism" in religion. The customs of the Universalists favor such discussions, and Mr. Miner is a practiced and skilful debater. Moreover, in undertaking this particular controversy, he would have the good wishes and good word of other sects, anchored higher up the stream than himself, who stigmatize Universalists as heretics, yet would gladly see them take the field against the *more* hated and dreaded "radicals."

The Parker Fraternity have announced their list of lecturers for the coming Winter, and it is, as in previous seasons, an attractive and admirable one. Ralph Waldo Emerson is to open the course, and it is to contain, as every course of lectures should do, one lecture by a woman, and one by a colored man. Many here will rejoice in the opportunity of hearing a speaker of so much eloquence and competence to instruct as Mr. Langston of Ohio; and the lecture on Theodore Parker, promised by Rev. Samuel Johnson of Lynn, may be expected to be of the highest order of merit.

We have a new daily one cent paper, "The Boston *Press*." So much might be gained for the public welfare in many ways by the publication of a *good* cheap paper, that it is sad to be obliged to say that this one is published to uphold the cause of the liquor dealers. We have strange contrasts here at the Hub of the Universe. Money in abundance can be had for the maintenance of a public nuisance, in open opposition to law, and the use of it for *this* purpose is freely allowed; while the authorized interpreters of law forbid the employment of five thousand dollars, given for that purpose, in presenting to the public the claims and rights of women; and those who claim to be defenders of religion rake up an obsolete law for the purpose of obstructing laboring men and women who would seek instruction in the Reading-room of the Public Library on their only leisure day, Sunday. NORTH.

AN INQUIRY.

BYBERRY, PA., August 26th, 1867.

To the Editor of the Standard:

YOU are requested to publish an inquiry into the whereabouts of James Addison Brown, Nathan Brown, Mary Elizabeth Brown, and Martha Ann Brown, who were sold from Page County, Virginia, several years ago. Their mother, Maria Brown, formerly belonged to a Mrs. Col. Houston, or Hewston, of Harrisonburg, Rockingham County, Virginia; but she belonged to a Col. Keyser of Page County, Virginia, at the commencement of the rebellion. She thinks her children were taken to Georgia, as the traders were buying to take there at that time. Maria Brown married Aaron Duncan, some time previous to the rebellion, and when the Union troops were at Louray, Va., escaped with him, and after various vicissitudes reached this neighborhood, Byberry, Pa., where she now resides. Having heard nothing of her children for several years, and being in declining health, the mother's heart yearns for them. They may have learned to read since the rebellion, and if living, some notice circulated through the papers, might reach them.

Very respectfully, yours, C. H. R.

"SHOOTING NIAGARA: AND AFTER?" BY THOMAS CARLYLE.

"AFTER me the deluge," is a saying attributed to that astute veteran diplomatist, the late Prince Metternich. Carlyle is not so fortunate as the Austrian, for, crediting his own statements, he appears to be overwhelmed by it. It is true, that, like Mrs. Partington of happy memory, he strives vigorously to mop out the Atlantic, but it is easy to perceive by his gurglings and moanings that the ocean is the victor in the unequal contest. Nothing daunted, however, he terminates by proposing the old aristocratic solution of the problem, addressing his corporal's guard of the nobility, thus: "Patience, silence, diligence, ye chosen of the world! Slowly or fast in the course of time you will grow to a minority that can actually step forth (sword not yet drawn, but sword ready to be drawn) and say: 'Here we are, sirs; we also are minded to vote, to all lengths, as you may perceive. A company of poor men who will spend all our blood, if needful.'" Without disputing the physical bravery of the English aristocracy, it is complimentary to their prudence, that they do not seek to put in practice the ideas of this literary Don Quixote. Alcibiades stopped the wagon by throwing himself on the road before it, and daring the wagoner to "drive on!" The House of Lords (commonly termed the House of Incurables) have lately declined to attempt, by a similar exploit, to stop the train laden with votes for the future democracy of Great Britain.

But to answer seriatim. Mr. Carlyle's first statement is that—"Democracy is to complete itself; to go the full length of its course, toward the Bottomless or into it, no power now extant to prevent it or even considerably retard it—till we have seen where it will lead us to, and whether then there will be any return possible, or none." This is a severe text; there is, however, no objection to the first part of it. "Democracy is to complete itself;" yes, surely; it now is only commencing its career—its course has yet to be shaped by its elder sister Christianity: Christianity (not solely to be found in the churches) but

"Broad and liberal as the casing air"

which will yet develop purer and holier results from the democracy of the masses than ever were pictured in the dreams of Plato or Brutus; that it is consistent with and runs parallel to Christianity being its earthly helpmate; that it will yet maintain the truth and justice of the grand old Mosaic laws of land and money, even as now it asserts the Christian precept that all earthly rulers are, of right—subservient to their creators—the people; that, as the abjuration of self is the crown of the Christian, so, to serve humanity, will yet be the highest glory of the democrat of the future. But when Mr. Carlyle adds that it is "to go the full length of its course towards the Bottomless or into it," republicans may be justified in denying that such is its destination. Indeed, noting the parties now rapidly travelling thither, they might be excused if (like Thackeray's hero Philip taking leave of old Earl Ringwood) they saluted Mr. Carlyle and his friends on their passage with the words "seniores priores" gentlemen. Furthermore, considering how little real good aristocratic forms of government have performed, it is to be hoped, that, when they make their exit, the common sense of humanity will render their return an impossibility.

Under the second head Mr. Carlyle denounces "Liberty of Conscience, Progress of Opinion, Progress of Intellect and Philanthropic Movements as aqueous residues of a badly scented character," and divines that "in fifty years the Christian religion will have deliquesced, and will evaporate at its leisure." If Mr. Carlyle means by such a prophecy that many mutual admiration societies, termed by courtesy, "churches," or that the mumpsimuses and sumpsimuses of churchism, condemned by his old hero Cromwell, will pass away, he is probably not far from correct. There are many convocations of human beings, here as well as in England, politely styled churches, which fancy might appropriate as answers to the child's riddle of a cow: "Four down hangers, four stiff standers, two hookers, two lookers, and a whiskabout." The exception being, that here, since the destruction of slavery, the whiskabout has been unnaturally elongated. The easy, go-to-meeting style of worship, or rather duty, is going, shrouded in its exploited Phariseeism, to the tomb of the Capulets. But that Christianity which has created and is developing true liberty, real progress in all its forms, and genuine philanthropy and charity, which latter are its soul, is going on and will go on, in spite of Mr. Carlyle's prophecy and all the powers of darkness, conquering and to conquer. And he is to be pitied who has not already discerned a modern David in Wendell Phillips, an overthrown Goliath in slavery, and whose eyes have not been dazzled, during the late war of the rebellion, with the reiterated glories of the far-darting flashes of the sword of the "Great Nazarene."

The third and last heading condemns the doctrine of free trade (which has never been fully applied by any modern civilized nation) in toto. The attack made in it upon our industrial and trade systems, which have produced the cheap and nasty style of manufacture and the meaner and more reprehensible perversions of probity in traffic, are worthy of attention. To attribute our present demoralization to the unchristian land and money laws which have developed it, would have been more german to the matter than to saddle it upon the "untried system" of free trade. From the stand-point from which Mr. Carlyle views it, it is evident that the simple proposition, "that everybody shall start free under enlightened popular suffrage," is horribly distasteful. Probably, if by accident Mr. Carlyle was placed on the other side of a certain line, where many of his countrymen yet stand, he might have a further revelation on the subject. As it is, his ravings will hardly disturb the United States, France, and Germany, or alter the decrees the rulers of those countries have promulgated. If the author of Frederick the Great thinks the masses yet incompetent to rule themselves, it would be far better if, instead of querulously complaining of their ignorance, he would go to work and endeavor to remove the disability under which they labor.

The main body of the essay is an elaborate defense or rather a fulsome adulation of the British aristocracy. They are termed in it the Valentines of society. Though the author admits the Industrial Hero to their charmed circle, he takes care to add that his "Orsonisms" can only by degrees be obliterated, even by intermarriage, with these pinks of creation. He gilds his letter with the names of three of these notables, the last being Wilhelmus Bastardus, the Acquirer, whose titles may be considered, in comparison with some of their later liasions, as complimentary to the peerage. It were to be wished that, as a qualification for his raptures, Mr. Carlyle had told us of something these Valentines had performed, either as individuals or as a class, to call for his high commendations. They suffer, under examination, even in their own sphere of government, which some think their order has usurped. The greatest British statesman of the present century, the late Sir Robert Peel, was a plebian; the present leader of the British nobility in that house is another, a converted Jew. For many years the most dignified personage in the Upper House, commonly termed the Jupiter of the Peers, was Lord Lyndhurst, the son of John Copley, an American artist. It is not disputed but that Great Britain has many really noble men amongst her children. Even we Americans must admit that Rowland Hill deserves to be made a lord of the letter box and a peer of the post, that it would not have been amiss to have honored James Watts with the title of sultan of the steam engine, or that some tubular dignity ought to have been conferred upon Isambert Brunel. Even the previous labors of Mr. Carlyle himself are not unworthy of approbation. The use he has formerly made of his pen is at least deserving of literary knighthood; and his later lucubrations would justify humanity in labelling him for his services, "A Second Edition of the Knight of the Sorrowful Figure." But these melancholy descendants of the "Ancient Pistols" of Normandy, what have they done to deserve honorable mention? Of course, there are exceptions, but, as a class, what are they but the Turveydrops of modern civilization. And Mr. Carlyle's own testimony is merely the counterpart of Caddie's, in Dickens's Bleak House, for when we inquire what use they have been to mankind, he virtually replies: Oh—they do nothing—but their deportment—is—most beautiful!

It were to be wished that the only compliment which can be awarded to the British nobility as a class, viz.: "that they are eminently courteous" was also applicable to the writer of the essay before us. The very frequent repetition of the opprobrious term "nigger," forbids, in this case, the admission of Mr. Carlyle to the company of those "Valentines" he so much admires. Nevertheless, this "owl in daylight" is not without its use. When vituperation begins it is an admission that argument is exhausted and untenable. The word has been a potent instrument of tyranny, but now its power is forever departed; gone with the gyves, chains, whips, and other instruments of oppression, which were the material foundations of the baleful edifice of slavery. Mr. Carlyle may wish to replace them, if such be his intention, he had better have named his effusion, Niagara, and back! For it is plain to be seen it would, be as easy to perform the one feat as the other. As a pro-slavery device the word "nigger" is no longer terrible; let us assure Mr. Carlyle that we can afford to pity him for the imbecility he exposes in degrading his character by resorting to it.

Reviewing this melancholy compilation as a whole, we think that instead of being termed Niagara, and after? it ought to have been called "The Book of the Lamentations of Thomas." A dramatist would deem it the text of the "lion's part" as performed by Snug the Joiner in the Midsummer Night's Dream. "Have you the Lion's part written? No; you may do it extempore, for it is nothing but roaring!" A Scotchman might term it the dismal coronach of an unpaid piper performed at the funeral of a deceased aristocracy—an aristocracy murdered by the passage of the late Reform bill, the corpse being attended in pomp by the converted Jew, Benjamin Disraeli, as chief mourner, heir at law, and successor to the estate. Its philosophic deductions are all modelled on those of Mr. Montague Tigg, in Martin Chuzzlewit, and may be summed up in the declaration of that worthy. "I have so little faith in anything that, confound me, sir, if I believe that I don't believe." It is, indeed, an intellectual valley of the shadow of death, in which the reader, like Christian, finds himself wandering in darkness, amid all kinds of ditches, bogs, and quagmires; and ever surrounded by the hobgoblins, satyrs and dragons of the pit. We feel that those travellers deserve to be congratulated, who, like ourselves, have fought their way through it into comparative quietude; for we are satisfied that this will be found to be the most lugubrious article in this week's ANTI-SLAVERY STANDARD.

R. W. HUME.

LITERARY.

JACQUES BONNEVAL. By the author of Mary Powell, etc. New York: M. W. Dodd. 1867.

Of the sweetness of the above writer's prose and the charm of her delineations, we have before expressed an opinion. Although in Jacques Bonneval, Miss Manning falls far below some of her previous efforts—which we opine is mainly owing to an uninteresting selection of subject, the story being of the Huguenots in the time of the brutal Louis XIV.—it yet possesses passages of rare power and beauty, evidencing that with a favorable theme she can yet rise to the interest and merit of earlier efforts. As a correct chapter of that religious history, we do not doubt it possesses an enduring value, as Miss Manning is a careful student, free from coloring, and her narrative may be accepted as a sombre but correct picture of the age.

MENTAL AND SOCIAL CULTURE. By L. C. Loomis, M. D. New York: J. W. Schermerhorn & Co., 430 Broome street.

This little work, as its title indicates, is intended as a text-book for schools and academies, and as such we should deem it possessed a peculiar value. The style is pleasant, being clear and singularly free from the idioms of such works in general, while the classification of the book and the mental examination to which it subjects the student, satisfies us that its introduction generally into our schools can only be attended with happy results.

The *Tribune* calls Olive Logan's "Yankee Before the Throne," published in *Harper's Magazine* for September, a brilliant photograph.

RECEIVED.

The *Atlantic Monthly* for September.

Our Young Folks, No. 33. An illustrated magazine. Boston: Ticknor & Fields.

The *American Educational Monthly* for September. New York: J. W. Schermerhorn & Co. 430 Broome street.

The Sept. No. of *Phrenological Journal and Life Illustrated.* S. R. Wells, Editor: 389 Broadway, N. Y.

The *Herald of Health* for September.

Every Saturday—No. 87. Boston: Ticknor & Fields.

The *Christian Examiner* for September. New York: James Miller, 522 Broadway.

ART ITEMS.

The young colored artist, Edmonia Lewis, has a "Hiawatha Wooing" group on its way to this country which is spoken of as exhibiting great power.

Several of our New York artists have recently been attracted to Europe, among them are G. H. Yewell and H. A. Loop who design remaining abroad at least a year.

W. H. Phillips, the sculptor, is engaged in modeling a bust of Admiral Farragut which is pronounced a spirited likeness.

Edwin Forbes is passing the Summer in Dutchess Co., N. Y.

W. Whittredge has been deterred from going to the Western territories on account of the Indian difficulties.

Regis Gignoux is sketching Niagara

MISCELLANEOUS.

Boston contributes $20,000 for the Cretans.

There have been 600,000 strangers in Paris this season.

It is estimated that there were nearly ten thousand printers and other attaches of newspaper offices in the field, on the side of the North, during the war.

The German societies of Buffalo are holding a two-days' festival, the proceeds of which are to go to the benefit of the German poet, Ferdinand Freiligrath, now in exile in London.

The Indian tribes who are now at war with the United States, number as follows: Apaches, 7,000; Araphoes, 3,000; Blackfeet, 6,000; Crows, 3,000; Comanches, 20,000; Kiawas, 4,000; Cheyennes, 2,500; Gros Ventres, 500; Minatares, 2,500; Navajoes, 7,500; Sioux, 22,000. Total, 79,000.

The Mont Cenis tunnel, which is nearly eight miles long, is now a little more than half done. At the present rate of progress it will take five years more to complete it. It will be lined throughout with stone quarried in the immediate vicinity of the two ends. The grades in the tunnel are such that a train will be about forty minutes in passing through.

PHILADELPHIA covered herself with glory by feeding the soldiers who went to the late war from all parts of the North and West; and now an association of Philadelphians, "not weary in well doing," have organized a scheme to shelter and to educate the orphans of the same brave men who were welcomed there in those troublous times. Riverside, New Jersey, is the site of their Institute, and the funds for its endowment are being raised by the Washington Library Company of Philadelphia, by the sale of stock at one dollar per share. With each share a handsome steel engraving is given at the time of purchase; and, as a further inducement, all are entitled to one of the $300,000 worth of presents to be fairly distributed to the stockholders; or, in other words, for every share of stock held a present is guaranteed. One present to be given away is worth $40,000. Read Advertisement.

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Miscellaneous Department.

ODE,

SUNG IN THE TOWN HALL, CONCORD, MASS., JULY 4, 1867.

BY RALPH WALDO EMERSON.

O TENDERLY the haughty day
 Fills his blue urn with fire ;
One morn is in the mighty heaven,
 And one in our desire.

The cannon booms from town to town—
 Our pulses are not less ;
The joy-bells chime their tidings down,
 Which children's voices bless.

For He that flung that broad, blue fold
 O'er mantling land and sea,
One-third part of the sky unrolled
 For the banner of the free.

The men are ripe of Saxon kind
 To build an equal state—
To take the statute from the mind,
 And make of duty fate.

United States, the ages plead,
 Present and past, in under song :
Go put your creed into your deed,
 Nor speak with double tongue.

For seas and land don't understand,
 Nor skies, without a frown,
See rights for which one hand fights,
 By the other cloven down.

Be just at home, then write your scroll
 Of honor o'er the sea,
And bid the broad Atlantic roll,
 A ferry of the free.

And henceforth there shall be no chain
 Save underneath the sea ;
The wires shall murmur through the main
 Sweet songs of liberty.

The conscious stars accord above,
 The weather wild below,
And under through the cable wove
 Her fiery errands go.

For He that worketh high and wise,
 Nor pauses in his plan,
Will take the sun out of the skies
 E'en freedom out of man.

QUEEN VICTORIA'S COURTSHIP AND MARRIAGE.

THE long expected volume, prepared under the direction of Queen Victoria, by Gen. Grey, and entitled "The Early Years of His Royal Highness, the Prince Consort," has just appeared in London, and others are to follow, to be edited by Theodore Martin. The present volume gives a curiously minute account of Prince Albert's courtship of the queen, with plentiful letters from both parties. The marriage had been contemplated, it appears, from the childhood of the royal parties, but it was not until 1836 that they first met, when the Prince visited England, and a mutual attachment sprung up between them. Soon after the young princess became queen, and was for delaying the marriage. The prince naturally considered that this was about equivalent to breaking off the match entirely, and hastened over to England to look after his prospects. The sight of him revived all the old affection of the queen, and he was soon rewarded by a formal offer of her heart and hand. The queen herself thus announced what had taken place, in a letter to the King of Belgium, the prince's uncle :

WINDSOR CASTLE, October 15, 1839.

MY DEAREST UNCLE : This letter will, I am sure, give you pleasure, for you have always shown and taken so warm an interest in all that concerns me. My mind is quite made up, and I told Albert this morning of it. The warm affection he showed me on learning this gave me great pleasure. He seems perfection, and I think that I have the prospect of very great happiness before me. I love him more than I can say, and shall do everything in my power to render this sacrifice (for such in my opinion it is) as small as I can. He seems to have great tact, a very necessary thing in his position. These last few days passed like a dream to me, and I am so much bewildered by it all that I hardly know how to write ; but I do feel very happy. It is absolutely necessary that this determination of mine should be known to no one but yourself and to Uncle Ernest until after the meeting of Parliament, as it would be considered, otherwise, neglectful on my part not to have assembled Parliament at once to inform them of it.

Lord Melbourne, whom I have of course consulted about the whole affair, quite approves my choice and expresses great satisfaction at this event, which he thinks in every way highly desirable.

Lord Melbourne has acted in this business, as he has always done toward me, with the greatest kindness and affection. We also think it better, and Albert quite approves of it, that we should be married very soon after Parliament meets, about the beginning of February.

Pray, dearest uncle, forward these two letters to Uncle Ernest, to whom I beg you will enjoin strict secrecy, and explain these details, which I have not time to do, and to faithful Stockmar. I think you might tell Louise of it, but none of her family.

I wish to keep the dear young gentleman here till the end of next month. Ernest's sincere pleasure gives me great delight. He does so adore dearest Albert.

Ever, dearest uncle, your devoted niece. V. R.

The king replied that the queen's choice had been "for these last years" his conviction of what would be best for her happiness. "In your position, which may and will perhaps become in future even more difficult in a political point of view, you could not exist without having a happy and agreeable 'interieur.' And I am much deceived (which I think I am not) or you will find in Albert just the very qualities and disposition which are indispensable for your happiness, and which will suit your own character, temper and mode of life. You say most amiably that you consider it a sacrifice on the part of Albert. This is true in many points, because his position will be a difficult one ; but much, I may say all, will depend on your affection for him. If you love him, and are kind to him, he will easily bear the bothers of his position, and there is a steadiness and at the same time a cheerfulness in his character which will facilitate this."

From Prince Albert's own letters we learn something more of this interesting interview. In a letter to his grandmother he writes :

"The queen sent for me alone to her room, a few days ago, and declared to me in a genuine outburst of love and affection (Ergusse von Herzlichkeit und Liebe) that I had gained her whole heart and would make her intensely happy (uberglucklich) if I would make her the sacrifice of sharing her life with her, for she said she looked on it as a sacrifice ; the only thing which troubled her was that she did not think she was worthy of me. The joyous openness of manner in which she told me this quite enchanted me, and I was quite carried away by it. She is really most good and amiable, and I am quite sure heaven has not given me into evil hands, and that we shall be happy together. Since that moment Victoria does whatever she fancies I should wish or like, and we talk together a great deal about our future life, which she promises me to make as happy as possible."

In another letter to a college friend he says :

"You know how matters stood when I last saw you here. After that the sky was darkened more and more. The queen declared to my uncle of Belgium that she wished the affair to be considered as broken off, and that for four years she could think of no marriage. I went, therefore, with the quiet but firm resolution to declare on my part that I also, tired of the delay, withdrew entirely from the affair. It was not, however, thus ordained by Providence, for on the second day after our arrival the most friendly demonstrations were directed toward me, and two days later I was secretly called to a private audience, in which the queen offered me her hand and her heart. The strictest secresy was required. Ernest alone knew of it, and it was only at our departure that I could communicate my engagement to my mother."

After the marriage, which took place on the 10th of February, 1840, the separation from his father, who returned on the 28th, was deeply felt by the prince. "He said to me," the queen records in her journal, "that I had never known a father, and could not therefore feel what he did. His childhood had been very happy. Ernest (the hereditary prince, who remained for some time in England after his brother's marriage) he said I was now the only one remaining here of all his earliest ties and recollections, but that if I continued to love him as I did now, I could make up for it all. He never cried, he said, in general, but Avensleben and Kolowrath (they had accompanied the duke to England, and now left with him) had cried so much that he was quite overcome. Oh, how I did feel for my dearest, precious husband at this moment! Father, brother, friends, country—all has he left, and all for me. God grant that I may be the happy person, the most happy person to make this dearest, blessed being happy and contented! What is in my power to make him happy I will do."

The Prince disliked the dirt and smoke, and still more the late hours of London, and the Queen records of herself that she soon began to share his love of the country. In an entry in her journal, written in 1840, she says : "I told Albert that formerly I was too happy to go to London and wretched to leave it, and now, since the blessed hour of my marriage, and still more since the Summer, I dislike and am unhappy to leave the country, and could be content and happy never to go to town. This pleased him. The solid pleasures of a peaceful, quiet, yet merry life in the country, with my inestimable husband and friend, my all in all, are far more durable than the amusements of London, though we don't despise or dislike these sometimes."

The narrative goes on, reading very much like the love passages in the life of all newly married people who are satisfied that they have chosen wisely, and the book is filled with testimonials from the queen, like the following, to the goodness of the prince :

When the Princess Royal was born, "for a moment only," the queen says, "was he disappointed at its being a daughter and not a son. During the time the queen was laid up, his care and devotion," the queen records, "were quite beyond expression." He was content to sit by her in a darkened room, to read to her or write for her. A memorandum by her majesty says : No one but himself ever lifted her from her bed to her sofa, and he always helped to wheel her on her bed or sofa into the next room. For this purpose he would come instantly, when sent for, from any part of the house. As years went on, and he became overwhelmed with work (for his attentions were the same in all the queen's subsequent confinements), this was often done at much inconvenience to himself, but he ever came with a sweet smile on his face. "In short," the queen adds, "his care of her was like that of a mother, nor could there be a kinder, wiser, or more judicious nurse."

BEN. WADE.

A CORRESPONDENT of the Cincinati *Commercial*, who has been visiting Ashtabula, Ohio, the home of Ben. Wade, writes as follows of the acting Vice-President :

He is a self-made man, an original thinker, and perhaps the best informed man now in public life in this country. His parents were among the poorest people in Massachusetts, and he never had but seven days' schooling ; yet, at the age of 21, he had read a vast number of books, mastered the Euclid, and was well versed in philosphy and science. He read the Bible through in a single Winter by the light of pine torches in his wood-chopping cabin. He read much and reflected on all he read. His grandfather on his mother's side was a minister, and had a small but well-selected library, and to this he was indebted in his early youth for much valuable information. Mr. Wade says the most difficult thing to solve he ever met with was algebra. He was working on a farm when he commenced studying it ; he had no one to show him, and he read it over 50 times without understanding it. Often when following the plow, he thought for hours over the mysterious signs and letters, until they seemed as large as his hand. He had read them so often they were constantly before his eyes as clearly as if they were painted upon canvas, but he could make nothing out of them. Gradually he began to comprehend them, and he has not forgotten the propositions to this day he then solved. Mr. Wade is still a hard student, and what he studies is thoroughly mastered before he lays it down. A single sample will suffice to show his application : Last Summer we were with him when he was studying Cæsar's campaign ; he had Napoleon's Life of the great General, and, although the Senator rose early and went to his study, and continued there until night, he did not average more than 20 or 30 pages per day. Sometimes he would read a page twice or three times over, then all the battles were studied and compared with other authorities, bridges were carefully measured and distances calculated, maps and charts consulted, the notes of the author examined and compared with the commentaries, and everything done that might give a clear and comprehensive idea of the subject under investigation. Mr. Wade ought to and no doubt does, understand the Campaigns of Cæsar. The habits of the Senator are peculiar. He rises at daylight Summer and Winter, and makes up the fires in the house ; then he goes to his office, makes the fires, sweeps it out, dusts off the furniture, and goes to the stable to look after his horses. When he returns he wakes up the family, and then goes to his study and reads until called to breakfast. After breakfast he takes a walk of two miles, and returns to his study and reads until 3 o'clock in the afternoon. When the mail comes in he goes to the post-office, gets his own mail, and opens and reads it. All letters to be answered at once are laid on his table and the rest tied in a bunch and put into the drawer "requiring attention." He gets over 50 papers and periodicals, and disposes of them in this way : The Cincinnati papers, the New York *Tribune*, Cowles's Cleveland *Leader* and the New York *Independent* are laid away for his own reading, and the rest are sent into the house for his family to read. Any one who notices anything they think he should see, marks the article or paragraph, and lays the paper on the table, and at night his wife reads it to him. His wife, who is a great reader, and a most intelligent and accomplished lady, generally reads one or two hours to him every night.

Mr. Wade is very fond of Nasby, and his letters are read at night, so the whole family can laugh with him, for he says he don't like to laugh alone. Comical books are often read to him, and amuse him immensely. His wife, being asked for a Christmas gift, bought him "Old Mother Goose," and he was so greatly pleased with her taste, that, to convince her he appreciated her gift, he learned every line by heart and insisted on repeating it to her almost daily. Of his periodicals, the *Westminster Review*, the *Atlantic Monthly* and *Harper*, he reads himself, and the rest are sent to the family, to be marked and read as the papers.

ONE DUST.

THOU, under Satan's fierce control,
 Shall heaven its final rest bestow ?
I know not, but I know a soul
 That might have fallen as darkly low.

I judge thee not, what depths of ill
 Soe'er thy feet have found or trod ;
I know a spirit and a will
 As weak, but for the grace of God.

Shalt thou with full day-laborers stand,
 Who hardly canst have pruned one vine ?
I know not but I know a hand
 With an infirmity like thine.

Shalt thou, who hast with scoffers part
 E'er wear the crown that Christian wears ?
I know not, but I know a heart
 As finty, but for tears and prayers.

Have mercy, O Thou Crucified!
 For even while I name thy name,
I know a tongue that might have lied
 Like Peter's, and am bowed with shame.

Fighters of good fights—just, unjust—
 The weak who faint, the frail who fall—
Of one blood, of the self-same dust,
 Thou, God of love, hast made them all.

WOMEN DOING MEN'S WORK.—There is one place where the women have the privilege of doing men's work, and rather the heaviest part of it too. It is in the island of Lewes, one of the Hebrides, and this account is given :

The women do all the heavy work. They dig, delve and hoe ; they carry heavy loads of manure to the fields, and in the peat season you may see them all day carrying creelfulls of peat from the bog. You will often see a man trudging along the road beside a woman, but the creel is always on the woman's back. If they come to a river or ford, the woman crosses first, deposits her creel on the other side, and then returns to carry the man across. I only saw this once, but the farmers tell me it is a thing of every day occurrence. When the creel is empty, the man sometimes slings it over his own shoulders, and then mounts upon the back of the woman, who carries them both across together. This, I am told, is the only occasion on which, by any chance, you see a creel upon the back of a man. The woman in the rural districts here is, in fact, a beast of burden, and men, in looking out for wives, look largely to muscular development. A story is current among the English-speaking farmers that illustrates this conception of a woman's mission. In the middle of one peat season, when labor was much in demand, a man who was supposed to be a confirmed old bachelor, suddenly married. A friend met him some days after. "What for did you take a woman like that?" said the friend. "Did you no hear," replied the man, "that my horse was dead?"

From Matthew Arnold's "New Poems," in Press by Ticknor & Fields.

A WISH.

I ASK not that my bed of death
 From bands of greedy heirs be free ;
For these besiege the latest breath
 Of fortune's favored sons, not me.

I ask not each kind soul to keep
 Tearless when of my death he hears ;
Let those who will, if any, weep!
 There are worse plagues on earth than tears.

I ask but that my death may find
 The freedom to my life denied ;
Ask but the folly of mankind,
 Then, then at last, to quit my side.

Spare me the whispering, crowded room,
 The friends who come, and gape, and go ;
The ceremonious air of gloom,—
 All that makes death a hideous show!

Nor bring, to see me cease to live,
 Some doctor full of phrase and fame,
To shake his sapient head and give
 The ill he cannot cure a name.

Nor fetch, to take the accustomed toll
 Of the poor sinner bound for death,
His brother doctor of the soul,
 To canvass with official breath

The future and its viewless things,—
 That undiscovered mystery
Which one who feels death's winnowing wings
 Must needs read clearer, sure, than he!

Bring none of these! but let me be,
 While all around in silence lies,
Moved to the window near, and see
 Once more before my dying eyes

Bathed in the sacred dews of morn
 The wide aerial landscape spread,—
The world which was ere I was born,
 The world which lasts when I am dead.

Which never was the friend of *one*,
 Nor promised love it could not give,
But lit for all its generous sun,
 And lived itself, and made us live.

There let me gaze, till I become
 In soul, with what I gaze on, wed!
To feel the universe my home ;
 To have before my mind—instead

Of the sick-room, the mortal strife,
 The turmoil for a little breath—
The pure eternal course of life,
 Not human combatings with death.

Thus feeling, gazing, let me grow
 Composed, refreshed, ennobled, clear ;
Then willing let my spirit go
 To work or wait elsewhere or here!

AFRICA.

"AFRICA," says a recent writer, "is fast becoming the chief point of interest to the Christian world ; and it is but right that the church should know its history, and watch the opening of the doors there to Christ."

This statement strikes us with peculiar interest just at this time, when the chains of the exiled children of Africa have been stricken off in this country, and they are struggling, as by a sort of inspiration, to burst the bands of ignorance, and rise to the rank of a true manhood. And it is further worthy of our notice, that the very time when the Anti-Slavery agitation began in this country, explorers were moved to pry into the hidden secrets of that vast continent.

James Bruce began it, and Mungo Park, Burkhardt, Hugh Clapperton, the Landers and Livingstone followed, and all except the first laid down their lives in the effort. Then come Richardson and Barth, Dr. Moffat, Burton, and Capt. Speke, aided as they have been by noble and devoted missionaries ; and they have done wonders in laying open Africa to civilization and Christianity. Civilization, indeed, is a failure without Christianity.

These explorers have discovered the source of the Nile in two large and beautiful lakes on the Equator. And the soil here is of "remarkable depth and fertility, ready to repay labor most amply, the natives almost living on its spontaneous productions." Though under the Equator the climate is both healthy and pleasant, for the height of the lakes above the sea level is over three thousand feet, and the temperature ranges only between sixty-five and seventy-five degrees.

Africa is already found to be a country of vast resources, the Niger and its tributaries in all their course flow through its richest lands, even now set with cotton and sugar-cane, and offering large inducements for cultivation. Precious woods, palm-oil, ivory, indigo, rice, wax and hides, corn and cotton fields, the tamarind and tulip tree, the butter-tree, and a multitude of others abound, and luxuriant pastures are described covered with large herds of milk-white cattle. "Birds of every hue fill the air with music ; and in many cases the tilled fields, the groups of fowls and domestic herds, great bowls of milk, and dishes of butter and honey, testify to the generosity of the earth, and show that one day that region may rejoice in material wealth and happiness." "Sweet potatoes, yams, sugar-cane and Indian corn abound ; and goats, fowls, pigs, sheep, and cows, together with great quantities of wild game, the buffalo and rhinoceros, several kinds of antelope—some extremely beautiful—are found on every side."

In respect to the inhabitants, there is, of course, great diversity. In Northern and Central Africa, where Dr. Barth penetrated, he found the population partaking largely of the Arabic. He met with good Arabic scholars, and he describes large and important cities, offering great opportunities for trade. It is said the vizier of Bornu, in Central Africa, is willing that Bibles should be, to some extent, given to the people, but not sold ; and we may rejoice in the noble provision the American Bible Society is making to give the Scriptures in their own tongue, to the Arabic speaking people of the world. And here we see one of the forces preparing for the evangelization of Africa.

Dr. Mann, who resides in Natal, in speaking of the characteristics of the Kafir family, says, "all point toward the possibility that the same law which has been made influential in the evolution of the highly endowed Anglo Saxon race, through the admixture of blood, may also have had to do with the production of the Kafir development, and that the remarkable combination of qualities by which that development is marked, may be attributed partly to an Arab and partly to a Negro source." Dr. Livingstone finds in the African no incapacity of mind or heart, and that "he is nearly as strong, physically, as the European, and, as a race, is wonderfully persistent among the nations of the earth."

Our noble missionaries, Lindsey, Grout, and others, bear the same testimony. Where the gospel has a footing, civilization is rapidly advancing, showing no want of capacity in this people. In their heathenism even, they have rulers and forms of government. In the interior, about Victoria Lake, the source of the Nile, "there are kings and courts, and a body of counsellors always attend the royal head."

Africa is a vast country, with vast resources. It has its mountain ranges, its beautiful lakes, and magnificent rivers, regions of healthful climate, even for Europeans, and its prolific soil ; and recent devolopments put the question of intellectual capacity and physical endurance beyond a reasonable question.

Professor Shedd, in an eloquent address before the American Colonization Society in 1867, in speaking of the capacity and endowment of the Negro, after remarking that "the eye, more than any other feature, is the index of the soul, and the soul's life," and that "that large and throbbing ball, that sad and burning glance, though in a degraded and down-trodden man, betoken that he belongs to a passionate, a lyrical, and an eloquent race," adds this significant passage :

"This tropical eye, when found in conjunction with Caucassian features, is indicative of very remarkable organization. It shows that tremulous sensibilities are reposing on a base of logic. No one could fix his gaze, for a moment, upon that great Northern statesman, who has so recently gone down to his grave, without perceiving that this rare combination was the physical substrata of what he was and what he did. That deep-black iris, cinctured in a pearl-white sclerotic, and, more than all, that fervid, *torrid* glance and gleam were the exponents and expression of a tropical nature ; while the thorough-bred Saxonism of all the rest of the physical structure, indicated the calm and massive strength that underlay and support all the passion and all the fire. It was the union of two great single types in one personality. It was the whole torrid zone, upheld and enclosed in the temperate. It will be apparent from this analysis, if it be a correct one, that the African nature possesses a latent capacity fully equal originally to that of the Asiatic or European."—*Zion's Herald.*

JOHN BROWN'S GRAVE.

A CORRESPONDENT of the New York *Times* describes the grave of John Brown, which is near the village of North Elba, Essex county, N. Y., as follows :

The lot in which John Brown is buried lies east of the house, and corners toward it, and is separated from it by a space of only two or three rods. The fence on each side is three rods in length, five boards high, rough and unpainted. In the middle of the lot there is a rock of granite, occupying a space upon the ground nearly square, and almost perpendicular upon all sides. The north side is ten feet high—the opposite four, and the circumference five rods. Across the top from the west to the east (standing on the south side), you will read :

JOHN BROWN,
1859.

Every letter and figure is one foot high and nearly one wide, and cut one inch into the rock. Mr. Alexis Hinckley, the present owner and occupant of the house—a gentlemanly and well-informed young man—said to me : "This work was done by a stone-cutter, J. A Daniels. He was sent here for that purpose by Wendell Phillips and Francis Lee. It took him three days to accomplish it." John Brown is buried with his feet to this rock, with his head to the west, in a line with the two opposite corners of the lot and the house. The headstone is of coarse granite, three feet eight inches high, twenty-two inches wide and two inches thick. It was procured and lettered a long time ago in Connecticut for the grave of Capt. John Brown ; but as it did not suit his children, it was never erected there, but remained till his son (who lives here) brought it to Westport and there left it. When Mrs. Brown was with her husband in the Virginia prison, as I understand, he expressed a wish to be buried near his home in North Elba, and have this stone placed at his head. Although other inscriptions are upon it, still only one body lies here. On the side facing the house you will find engraven :

In
Memory of
CAPT. JOHN BROWN,
Who Died at
New York, Sept. ye
3,1775, in the 48
year of his age.

JOHN BROWN,
Born May 9, 1800,
Was executed at Charleston,
Va., Dec. 2, 1859.

OLIVER BROWN,
Born May 9. 1839, was
Killed at Harper's Ferry,
Oct. 17, 1859.

On the opposite side of the stone and facing the rock we read :

In memory of
FREDERICK,
Son of John and Dianthe
BROWN,
Born Dec. 31, 1830, and
Murdered at Osawatomie,
Kansas, Aug. 30, 1856,
For his adherence to
cause of freedom.

WATSON BROWN,
Born Oct. 7, 1835, was wounded
at Harper's Ferry,
Oct. 17, and Died
Oct. 19, 1859.

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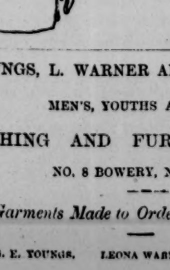

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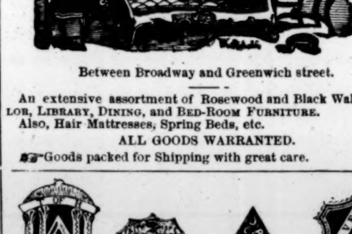

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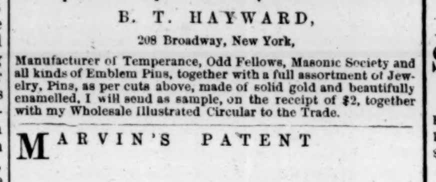

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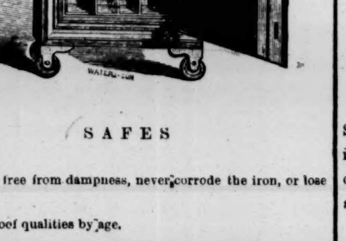

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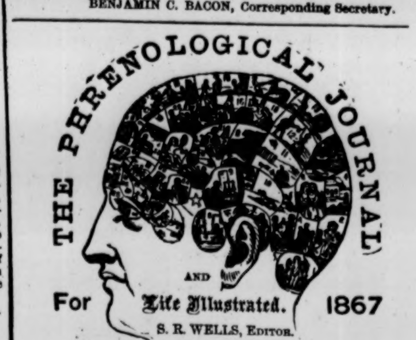

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